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A HEBREW GRAMMAR.

Never pay the least attention in a
grammatical point of view to Dagesh
unless it is preceded by a vowel: such
Dageshes being merely euphonic, and
only the one with in 4 letters.

תפתח

LONDON:
PRINTED BY JOHN WERTHEIMER AND CO.,
CIRCUS PLACE, FINSBURY CIRCUS.

A GRAMMAR
OF
THE HEBREW LANGUAGE,

BY HYMAN HURWITZ,

PROFESSOR OF HEBREW IN UNIVERSITY COLLEGE, LONDON, AUTHOR
OF VINDICLÆ HEBRAICÆ, HEBREW TALES, ETC.

Third Edition.—Revised and Enlarged.

LONDON:

PRINTED FOR TAYLOR AND WALTON,
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28, UPPER GOWER STREET.

M. DCCC. XLI.

ELEMENTS
or
THE HEBREW LANGUAGE.

2094044

By the same Author,
THE ETYMOLOGY AND SYNTAX
(IN CONTINUATION OF THE ELEMENTS)
OF THE HEBREW LANGUAGE.
8vo. 9s. cloth.

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THE HEBREW LANGUAGE.

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PROFESSOR OF HEBREW IN UNIVERSITY COLLEGE, LONDON,
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PREFACE.

I DEEM it unnecessary to offer an apology for this little work. If it prove useful, I shall have earned the reader's thanks; and if worthless, an apology will be but an additional waste of his time. I proceed at once, therefore, to specify its object, and the persons for whom it is designed.

It is intended for students desirous of acquiring the Hebrew Language, and as yet unacquainted with the rudiments; and its object is to facilitate the acquisition of that tongue by a methodical unfolding of its constituent parts, and a simplification of its rules; providing the learner, at the same time, with such preparatory information as may enable him to proceed with ease to the Etymology and Syntax, and to enter with advantage on the study of larger and more recondite works.

Many, indeed, are the works that have already been published on this subject; but whether their learned authors had forgotten the obstacles which

they themselves must be supposed to have encountered, or whether they measured the average capacity of students by their own, or whatever else might be the cause, it is certain that their labours do not provide the learner with those aids of which he stands most in need at the commencement of his career. Nay, the very display of learning which distinguishes many of these works, renders them unfit for beginners, who are distracted by the multitude of facts crowded on their minds, whilst yet unprepared by previous discipline to receive them ; and whose attention is thus frequently diverted from the main object of pursuit.

What would be thought of an anatomical professor who should attempt to explain all the intricacies of the vascular system before auditors to whom even the structure of the skeleton is as yet unknown? Such, however, is the method generally adopted in communicating a knowledge of the Hebrew Language. The attempt also to explain every thing on theoretical principles, even to the denial of any anomaly—just as if the Hebrew, granting even its immediate Divine origin, had not been for ages the common medium of intercourse between

a multitude of frail human beings, whose imaginations neither will nor can be confined within the narrow limits of theoretical rules—has, in no small degree, contributed to entangle the subject, and to retard, if not entirely to check, the progress of the learner.

I have endeavoured to avoid these defects, by introducing nothing in the following sheets but what experience has taught me it is necessary for the beginner to know : while, on the other hand, I have been no less anxious to omit nothing that is really useful.

As the Orthography, owing to the strangeness of the Hebrew characters, and the peculiar system of the vowel-points, is by far the most perplexing and the least inviting part of the language, I have endeavoured to lessen the difficulties, by familiarising the learner with the system, in the introductory sections, by plain and progressive rules, accompanied with numerous examples, the pronunciation of which is given in English characters ; and by the introduction of short vocabularies, which, while they further exemplify the rules, serve at the same time to make the student acquainted with the

signification of numerous words. And here I cannot too strongly recommend to the young beginner, to learn to write the Hebrew characters (directions for which he will find in page 12—13) before he proceeds to combine them with the vowel-points; then to continue the practice with both, till they are as familiar to him as the English letters.

Those who learn the language without the aid of a living instructor, will find the *Analysis* of the first four verses of *Genesis* (page 48—54) particularly useful, as it will remove the hesitation which the self-instructed ever feel respecting correct pronunciation.

This little work further contains Progressive Reading Lessons, selected from Scripture, accompanied by a literal translation; not, indeed, as if I wished it to be understood that a critical knowledge of any language, and especially of such a one as the Hebrew, can be obtained by mere literal translations, unaided by grammatical learning, but, because I am persuaded that they are, when analytically conducted, the surest means of giving the student a real insight into the use and application of words, and the peculiar idiom of a language.

With this view, the letters expressing the modification of the Hebrew words, together with their corresponding English equivalents, have been printed in a type differing from that of the principal words; so that the pupil may easily ascertain the real meaning of every compound, and become gradually acquainted with the mechanism of the language.

As the most correct editions of the Hebrew Bibles are printed with the accents, so that the student cannot open a page without their being presented to his view—the accents being likewise intimately connected with the vowel-points, without which, no critical knowledge of the Hebrew can be obtained—it has been thought most advisable to explain them, and to describe their use.

Lastly, a few pages have been added, containing familiar phrases in which the verb TO BE, and the PRONOUNS, are exemplified; not only on account of their frequent occurrence, but also because they are the elements from which the greater part of those fragments which express the modifications of words are taken; and consequently they cannot be too early acquired. Thus prepared, the

student will be able to pursue the Etymology and Syntax with ease and satisfaction; and ultimately to reap those advantages from the Sacred Records which their interpretation, founded on philological and grammatical rules, is sure to yield.



ELEMENTS OF THE HEBREW LANGUAGE.

CHAPTER I.

§ 1. — INTRODUCTORY OBSERVATIONS.

Mode of Reading and Writing.

1. IN our mode of writing we proceed from the left hand to the right; but the Hebrews, in common with several other Oriental nations, proceed in a contrary direction.

The consequence of this arrangement is, that their words and lines begin where ours end, and their books commence where ours terminate, and *vice versâ*.

Thus, instead of writing a, b, c, d, etc., they write their own characters— $\left\{ \begin{array}{l} \overset{4}{d}, \overset{3}{g}, \overset{2}{b}, \overset{1}{a}, \text{etc.} \\ \text{ד} \quad \text{ג} \quad \text{ב} \quad \text{א} \end{array} \right.$

Thus, also, instead of writing the word *Abraham* in this manner, they would write it in their own characters = $\overset{5}{m} \overset{4}{h} \overset{3}{r} \overset{2}{b} \overset{1}{a}$ (omitting the vowels); and read it $\overset{3}{m} \overset{2}{a} \overset{1}{r} \overset{4}{b} \overset{5}{a}$, = Abraham.

Nature of the Alphabet.

2. Their Alphabet, which is given at large in page 10, consists of consonants only, because in ancient times they wrote their words without vowels, these being supplied by the reader.

Every Hebrew knew, from practice, the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every Englishman knows the different sounds of *a* in *hat*, *hate*, *all*, *was*, etc., and that *knt* is pronounced *knight*. The words “*long live the king*” would, in their manner of writing, be *lng lv th kng*; or rather in the reverse order—

קנג	ת	לב	לנג
gnk	ht	vl	gnl
1	3	2	1

Mode of Indicating the Vowels.

3. This mode of writing and reading continued as long as the language was vernacular; but when it ceased to be so, and could only be attained, like every other dead language, through a written medium, the necessity of having visible marks for the vowel sounds was strongly felt: but, as all their ancient records were written without vowels, and their alphabet was already fixed*, they could not extend it by the addition of new letters, without disarranging the whole system, and remodelling their written document; and these they held in too great veneration to attempt the slightest change in them.

* See the alphabetical Psalms xxv., xxxiv., cxix.

Instead, therefore, of inventing letters to represent the vowel-sounds, they contented themselves with indicating them by points and small strokes placed above, below, or in the middle of the consonants.

Thus they represent the sound of

o in *no*, by a dot above the consonant, $\overset{\cdot}{n}$, $\overset{\cdot}{s}$, $\overset{\cdot}{g}$, $\overset{\cdot}{l}$, = no, so, go, lo,
e in *me*, by a dot under the consonant, $\underset{\cdot}{b}$, $\underset{\cdot}{h}$, $\underset{\cdot}{m}$, $\underset{\cdot}{sh}$, = be, he, me, she,
a in *may*, by 2 dots under the consonant, $\underset{\cdot\cdot}{b}$, $\underset{\cdot\cdot}{d}$, $\underset{\cdot\cdot}{g}$, $\underset{\cdot\cdot}{m}$, = bay, day, gay, may,
e in *bed*, by 3 dots under the consonant, $\underset{\cdot\cdot\cdot}{b}$, $\underset{\cdot\cdot\cdot}{d}$, $\underset{\cdot\cdot\cdot}{m}$, = bed, fed, met.

In a similar manner they represent the rest of the vowels. (See page 15.)

Sheva or Sh'va.

4. To indicate that a consonant was to be pronounced conjointly with the succeeding or preceding syllable, they placed two dots (:) denominated *Sh'va*, under the unvowelled consonant: as, $\underset{:}{b}$ low, $\underset{:}{b}$ read, asleep, $\underset{:}{a}$ dmire, $\underset{:}{b}$ old, $\underset{:}{a}$ brupt.

Dagesh.

5. As the Hebrew letters corresponding with our *b*, *g*, *d*, *c*, *p*, and *th*, were in ancient times pronounced either aspirated or unaspirated, according to the place they occupied in a word, a small stroke (-), denominated *Raphe**, was placed over them when they were

* This is only found in ancient Hebrew Manuscripts; in printed books it is omitted.

to be aspirated; thus, $\bar{\text{ב}}$ $\bar{\text{ב}}$, =bh or v; $\dot{\text{פ}}$ $\bar{\text{פ}}$ =ph or f. A dot (denominated *dagesh*) was placed in the middle of these letters when they were pronounced unaspirated: as, ב b, פ p.

This dot is by Hebrew grammarians called *dagesh kal*, the *light* or *simple dagesh*, as it only removes the aspiration.

6. By a dot in these or any other letters occurring in the middle of a word preceded by a vowel-point, they indicated that such consonants were pronounced like double letters: as, baner = banner, dager = dagger.

This dot is by way of distinction called *dagesh hasak*, *hard* or *strong dagesh*.

Accents.

7. Besides the marks before described, the Hebrews have several others, called accents, by which they indicate the relative connection between words, considered as members of a sentence, and point out at the same time the syllable on which the stress of the voice is to be laid. They perform, therefore, the same office as our accents, comma, semicolon, colon, period. To understand them thoroughly, requires a complete knowledge of the language. For the mere beginner it is sufficient to know, that, generally, wherever they occur, there the stress of the voice must be laid. Further explanation respecting them will be given in the progress of the work.

§ 2. — CONSONANTS.

Sounds and their Representatives.

1. Most of the sounds employed in the Hebrew are similar to those used in our own language, but they are represented by different characters : thus—

b is represented by	ב	
v	ב	
g, as in <i>go</i>	ג	
d	ד	
h, as in <i>he</i>	ה	
w, as in <i>we</i>	ו	
z	ז	
t	ט	
y, as in <i>yes</i>	י	
c as in <i>can</i> , or <i>ch</i> in <i>chord</i> *	כ, or ך	{ at the end of words.
l	ל	
m	מ ,, ם	,,
n	נ ,, ן	,,
s, as in <i>so</i>	ס	
p	פ	
f	פ ,, ף	,,

* This letter without the point (כ), is pronounced like ך. See page 8.

k is represented by	ק
r	ר
sh	ש
s	ש
th or t	ת

The following Hebrew characters represent sounds which we have not in our language, or for which we have no character.

א represents the sound heard in emitting the breath, somewhat similar to the *e* in *echo*. The Hebrews appear to have considered it as the basis of all the vocal sounds. It occupies the first place in the alphabetical series, and is pronounced either *a*, *e*, *i*, *o*, or *u*, according to the vowel-point annexed (see p. 15). In writing the Hebrew in Roman characters, we shall represent it by a dot under the vowel, thus *a*, *e*, *i*, *o*, &c.

א a guttural sound, similar to the rough sound of the German *ch* in *ach*, *nach*. We shall represent it by the letter *h* with a dot under.

ב generally pronounced like *gn* at the beginning of words and syllables, and like *ng* at the end of them. Some pronounce it like א. We shall indicate it by a dot over the vowels *ä*, *é*, *ī*, *ò*, *ù*.

ב, or at the end of words ב׃, sounds like *ts*, by which we shall represent it.

2. The following table contains the Hebrew consonants in alphabetical order, their names, forms, and powers.

FORMS.	NAMES.	POWERS.	NUMERICAL VALUE.
א	*א Aleph ..	.....	1
ב	ב Beth ...	b, v	2
ג	ג Gimel ..	g in <i>go</i>	3
ד	ד Daleth..	d	4
ה	ה He	h in <i>he</i>	5
ו	ו Wav ...	w or v	6
ז	ז Zain ...	z	7
ח	ח Heth ...	ch {in the German word <i>Nacht</i> .	8
ט	ט Teth ...	t	9
י	י Yod ...	y in <i>ye</i>	10
כ	כ Caph ...	ch in <i>chord</i> .	20
ל	ל Lamed..	l	30
מ	מ Mem ...	m	40
נ	נ Nun ...	n	50
ס	ס Samech .	s in <i>so</i>	60
ע	ע Ayin ...	.....	70
פ	פ Pe	f or p.....	80
צ	צ Tsadi ..	ts	90
ק	ק Koof ...	k	100
ר	ר Resh ...	r	200
ש	ש Shin . .	sh	} 300
ס	ס Sin	s	
ת	ת Thav ...	th or t	400

* This column contains the *Rabbinical* characters.

Observations on the Alphabet.

3. The Hebrew words *Aleph* or rather *Aluph*, an ox; *Beth*, a house; *Gimel*, or rather *Gamal*, a camel; *Daleth*, a door; *Wav*, a hook or plug; were originally given to the respective letters, in consequence of a real or fancied resemblance between their shape and the natural form of the object so denominated. As, however, the beginner cannot be supposed to know the signification of these words, he had better pass them over for the present, and name the letters by their powers: thus, א ě, ב b'.

א ב ג ד ה ו ז ח ט י כ ל מ
 ě b' g' d' h' w' z' h' t' y' k' l' m'

נ ס ע פ פ צ ק ר ש ש ת ת
 n' s' e' p' p' ts' k' r' sh' s' th' t'

4. All the above letters, excepting צ ע מ נ י ו ו ג ג, appear frequently in manuscripts and printed books under a lengthened form: thus—

א ד ל ס ר ת

5. The following letters require particular attention on the part of the learner, on account of their similarity.

ב b	ג g	ד d	ט t
כ ĥ	נ n	ר r	מ m

ה....h	ו....w	ך <i>final h</i>	ס....s
ח....h	ז....z	ע....è	ם <i>final m</i>
פ....f	י....y	צ....ts	ש....sh
ת....th	ן <i>final n</i>	ץ <i>final ts</i>	ש....s.

Division of Letters.

6. Letters are divided according to the organ by which they are chiefly formed : thus —

ע	ה	ה	א	are denominated	<i>Gutturals.</i>
ב	ו	מ	פ	. . . . .	<i>Labials.</i>
ג	י	כ	ק	. . . . .	<i>Palatals.</i>
ד	ט	ל	נ	. . . . .	<i>Linguals.</i>
ז	ס	ש	ר	. . . . .	<i>Dentals.</i>

Obs.—Letters pronounced by the same organ, are sometimes substituted for one another. This is likewise the case with the letters אהוי, which are denominated *quiescents*. See chap. ii. § 2.

For the division of letters into *radicals* and *serviles*, see Etymology, chap. i. § 2.

7. The letters בּגד כּפת, without a dot, were anciently pronounced aspirated : thus, ב bh, or v ; ג gh ; ד dh ; כ h, like ח ; פ ph ; ת th ; but with the dot they were pronounced unaspirated : thus, ב b, ג g, ד d, כ k, פ p, ת t. This distinction is, by the Spanish Jews, whose pronunciation is generally adopted by the learned, retained only in כ and פ. The German Jews retain it in ב and ת likewise.

8. The characters ׀, ׁ, ׂ, ׃, ׄ, standing for ג, מ, כ, צ, פ, occur only at the end of words, and are, therefore, called *finals*.

FORMATION OF LETTERS.

9. In learning to form the Hebrew letters, attend to the following Elements :—

- 1st.—The broad point י י י ׀ י
 2nd.—The perpendicular ׀ ׀
 3rd.—The horizontal ׀ ׀ ׀ ׀
 4th.—The diagonal ׀ ׀ ׀
 5th.—The curve ׀ ׀ ׀ ׀

From the 1st י, and 2nd ׀, are formed :—

י y, ׀ w, ג g, ז z, נ n, ׀ *n final*.

From the 1st י, and 4th ׀ ׀ ׀, are formed :—

א e, ע è, צ ts, ׀ *ts final*.

From the 3rd ׀ and 2nd ׀ ׀ are formed :—

ד d, ה h, ב b, ח h, כ h, ׀ *h final*,
 ר r, ׀ *f final*, ׀ *m final*, and ת.

From the 5th ׀ ׀, 1st י, 2nd ׀, & 3rd ׀ ׀, are formed :—

מ m, ט t, פ f, ל l, ק k, ס s, and ש sh.

Practice.

Write the following characters:—

n	m	l	h	y	t	h	z	w	h	d	g	b	é
נ	מ	ל	כ	י	ה	ז	ו	ה	ד	ב	ג	א	א
th	t	s	sh	r	k	ts	p	è	s				
ת	ת	ש	ש	ר	ק	צ	ץ	פ	ע	פ	פ	ע	ס

Write the English letters corresponding to the following Hebrew characters:—

אל במ בס גג גן דס הפ הפ עו זצ זן הז
טר יש יש כת תך

Write the corresponding Hebrew characters to the following English:—

w, k, y, th, t, z, sh, s, r, ph, p, n, m, l, h,
g, f, d, c, b, é.

Write the English characters corresponding to the following Hebrew letters:—

~~לל פכךך ח הרה רר נכ תת ככ פכך תרת
מם ש ש ש תשרק צפעס נמלך יטחו
והדג בא ד ס ן ף ץ בכ דרך גון~~

Practised

בראשית ברא אלהים את השמים ואת
הארץ : והארץ היתה תהו ובהו וחשך
על פני תהום ורוח אלהים מרחפת על
פני המים :

ויאמר אלהים יהי אור ויהי אור :
וירא אלהים את האור כי טוב ויבדל
אלהים בין האור ובין החשך :

ויקרא אלהים לאור יום ולחשך קרא לילה
ויהי ערב ויהי בקר יום אחד :

§ 3.—VOWELS.

1. The vowels are represented in Hebrew by small strokes and points variously arranged, and placed either above or below the consonants. They are ten in number; five long and five short. The following table contains their names (which the beginner

§ 4.—CONSONANTS AND VOWELS.

Scale of the Alphabet with the Vowel Points and their corresponding sounds, according to the pronunciation of the Spanish and Portuguese Jews.

לָ	כָּ	כַּ	יָ	טָ	חָ	וָ	וּ	הָ	דָּ	גָּ	בָּ	אָ	} <i>a in</i> <i>father.</i>
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā	
תָּ	שָׁ	שַׁ	רָ	קָ	צָ	פָּ	פַּ	עָ	סָ	נָ	מָ		
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā		

לַ	כַּ	כָּ	יַ	טַ	חַ	וַ	וּ	הַ	דַּ	גַּ	בַּ	אַ	} <i>a in</i> <i>what.</i>
la	ha	cha	ya	ta	ha	za	wa	ha	da	ga	ba	a	
תַּ	שַׁ	שָׁ	רַ	קַ	צַ	פַּ	פָּ	עַ	סַ	נַ	מַ		
tha	sa	sha	ra	ka	tsa	fa	pa	a	sa	na	ma		

לֶ	כֶּ	כָּ	יֶ	טֶ	חֶ	וֶ	וּ	הֶ	דֶּ	גֶּ	בֶּ	אֶ	} <i>a in</i> <i>ale.</i>
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā	
תֶּ	שֶׁ	שָׁ	רֶ	קֶ	צֶ	פֶּ	פָּ	עֶ	סֶ	נֶ	מֶ		
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā		

לֵ	כֵּ	כָּ	יֵ	טֵ	חֵ	וֵ	וּ	הֵ	דֵּ	גֵּ	בֵּ	אֵ	} <i>e in</i> <i>set.</i>
le	he	che	ye	te	he	ze	we	he	de	ge	be	e	
תֵּ	שֵׁ	שָׁ	רֵ	קֵ	צֵ	פֵּ	פָּ	עֵ	סֵ	נֵ	מֵ		
the	se	she	re	ke	tse	fe	pe	ā	se	ne	me		

לִי	כִי	כֵי	יִי	טִי	חִי	וִי	וּי	הִי	דִי	גִי	בִי	אִי	} <i>i in</i> <i>field.</i>
lī	hī	chī	yī	tī	hī	zī	wī	hī	dī	gī	bī	ī	
תִי	שִי	שֵי	רִי	קִי	צִי	פִי	פִי	עִי	סִי	נִי	מִי		
thī	sī	shī	rī	kī	tsī	fī	pī	ī	sī	nī	mī		

ל	כ	ך	י	ט	ה	ז	ו	ה	ד	ג	ב	א	} <i>i in</i> <i>pin.</i>
li	hi	chi	yi	ti	hi	zi	wi	hi	di	gi	bi	i	
	ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	}
	thi	si	shi	ri	ki	tsi	fi	pi	i	si	ni	mi	

ל	כו	כ	יו	טו	הו	זו	הו	דו	גו	בו	או	} <i>o in</i> <i>no.</i>	
lō	hō	chō	yō	tō	hō	zō	hō	dō	gō	bō	ō		
	ת	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	}
	thō	sō	shō	rō	kō	tsō	fō	pō	ó	sō	nō	mō	

ל	כו	ך	י	ט	ה	ז	ו	ה	ד	ג	ב	א	} <i>o in</i> <i>son.</i>
lo	ho	cho	yo	to	ho	zo	wo	ho	do	go	bo	o	
	ת	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	}
	tho	so	sho	ro	ko	tso	fo	po	ó	so	no	mo	

ל	כו	כ	יו	טו	הו	זו	וו	הו	דו	גו	בו	או	} <i>u in</i> <i>rule.</i>
lū	hū	chū	yū	tū	hū	zū	wū	hū	dū	gū	bū	ū	
	תו	שו	שו	רו	קו	צו	פּוּ	פּוּ	עוּ	סוּ	נוּ	מוּ	}
	thū	sū	shū	rū	kū	tsū	fū	pū	ū	sū	nū	mū	

ל	כ	ך	י	ט	ה	ז	ו	ה	ד	ג	ב	א	} <i>u in</i> <i>bull.</i>
lu	hu	chu	yu	tu	hu	zu	wu	hu	du	gu	bu	u	
	ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	}
	thu	su	shu	ru	ku	tsu	fu	pu	ü	su	nu	mu	

Scale of the Alphabet with the Vowels and their corresponding English sounds, according to the pronunciation of the German and Polish Jews.

כּוּ	כּוּ	יּוּ	טוּ	הוּ	זוּ	ווּ	הוּ	דוּ	גוּ	בוּ	אוּ	} <i>o in</i> <i>bone.</i>	
ko	cho	yo	to	ho	zo	vo	ho	do	go	vo	bo		o
סוּ	טוּ	שוּ	שוּ	רוּ	קוּ	צוּ	פוּ	פוּ	עוּ	סוּ	נוּ	מוּ	}
so	to	so	sho	ro	ko	tso	fo	po	o	so	no	mo		lo

ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א		
li	hi	ki	yi	ti	hi	zi	vi	hi	di	gi	vi	bi	i
ת	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ			
si	ti	si	shi	ri	ki	tsi	phi	pi	i	si	ni	mi	

*i in
bind.*

כּוּ	יּוּ	טּוּ	חּוּ	זּוּ	וּוּ	הּוּ	דּוּ	גּוּ	בּוּ	אּוּ	
kow	yow	tow	how	zow	vow	how	dow	gow	vow	bow	ow
רּוּ	קּוּ	צּוּ	פּוּ	פּוּ	עּוּ	סּוּ	נּוּ	מּוּ	לּוּ	כּוּ	
row	ko'w	tzow	phow	pow	ow	sow	now	mow	low	how	
		שׁוּ	תּוּ	שׁוּ	תּוּ						
		sow	tow	sow	show						

*ow in
vow.*

לִי	כִי	יִי	טִי	חִי	זִי	וִי	הִי	דִי	גִי	בִי	אִי
תִּי	שִׁי	רִי	קִי	צִי	פִי	פִי	עִי	סִי	נִי	מִי	

*i in
field.**

לּוּ	כּוּ	יּוּ	טּוּ	חּוּ	זּוּ	וּוּ	הּוּ	דּוּ	גּוּ	בּוּ	אּוּ
תּוּ	שׁוּ	רּוּ	קּוּ	צּוּ	פּוּ	פּוּ	עּוּ	סּוּ	נּוּ	מּוּ	

*u in
rule.*

ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ת	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	

*a in
what.*

ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ת	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	

*e in
set.*

ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ת	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	

*i in
pin.*

ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ת	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	

*o in
son.*

ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ת	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	

*u in
bull.*

* See pages 17 and 18.

CHAPTER II.

§ 1.—SYLLABLES AND WORDS.

Introductory Observations.

Syllables are either simple or compounded, accented or unaccented.

1. Simple syllables are such as terminate in a vowel: as, בַּ ba, נָ nā, גִּלוּ* glu; or in a quiescent letter: as, לֹ lo, זֶh, מַh. See the following section.

2. Compounded are such as terminate in a consonant: as, אֵl, אַt, בְּדֵd, רִיl, פִּl. See § 4, page 27.

3. Accented syllables are such as have any of the accents; a list of which the reader will find in chap. iii.

4. Every Hebrew word must have an accent, either on the last syllable, as בִּינָה bī-nā'h, *understanding*; or on the one before the last, as בִּינָה bī'nāh, *understand thou*.

Except when a word is joined to the following by a small stroke (◌◌) denominated (*Mak-keph*), as כִּי־לִי kī-lī', in which case the last word receives the accent.

* This denomination of the grammarians is retained for the sake of distinction, although, strictly speaking, *glu* is as much a compound syllable as אֵl *al*.

5. A small perpendicular stroke (◌) denominated *metheg* (a *bridle*), is frequently added to a vowel to give it its full sound, and to prevent its being slurred over in the rapidity of utterance: as, לִידִּירִי li-dī-dī'.

This mark may be considered as a secondary accent, and is mostly used to distinguish simple from compound syllables; and hence, when a letter following it happens to have *sh'va*, the *sh'va* is *initial*. See § 5, chap. ii.

We shall indicate the Hebrew accent, whenever it is on the penultima, by the following mark (◌), and omit it entirely when it is on the last syllable. In all words, therefore, where the accent is omitted, it must be considered as being on the last syllable.

§ 2.—On the Letters א ה ו י.

These letters frequently lose their consonantal sounds, and are then said to be *quiescent* or *mute*.

1. א and ה are always *mute* unless they have a vowel point: as, בָּא bā, בּוֹ bō, בֵּי bī, הוּא hū, הִיא hī, לֶא lé, לֹא lō, רָא rā, הָא hā, זֶה zé, שֶׁה sé, מָה pō, מַה ma, לָה lā, נָה né, נָה nā.

2. ה occurs sometimes with a dot in it (הֿ), when it is pronounced like *h* in *ah!* as, בָּהֿ bāh, לָהֿ lāh.

This dot is by grammarians called *Mappik*.

3. ו is *mute* when it represents the vowel *holem* or *shurek*: as, אֹו ō, בּוֹ bō; אֹו ū, בּוֹ bū.

ו at the beginning of words is pronounced like אֹו ū: as, וּמִי u-mī, not *vu-mī*; וּפְרָה u-fā-rā, not *vu-fā-rā*.

4. ׳ is *mute* after (◌), (◌◌), (◌◌◌): as, בִּי bī, נִי nī, נִי nā, נִי ne; also after (◌) when followed by ו: as, אֲלָו alāv,

פָּנָיו pā-nāv. In all other cases it is pronounced, and its sound is similar to *y* in *yes* when it begins a syllable: as, יוֹמוֹ *yō-mō*; and to *y* in *boy* when it terminates it: as, גּוֹי *gōy*, אֵלַי *â-lay*.

Additional Examples.

bō . . בָּא	kā-rā' . . קָרָא	sū-sī' סוּסֵי	ā-bī . . אָבִי
kō-vā' קָוִי	bā-thī' בָּאתִי	pé-le פֶּלֶא	bī-nā' בִּינָה
kō-nā' קָנָה	kā-rū' קָרוּא	pō . פֹּה	lō-vē . . לֹוֶה
yā-mā'-nū יָמִינוּ	hō-ré-cha הוֹרֵיךָ	â-lē'-hā אֵלֶיָּהּ	.. אֵלֶיָּהּ
a-hé-hā . . אַחֶיהָ	rā-shâ-nū רָאשֵׁינוּ	tū-bō' טובו	
ko-dā-sha'nu . . קֹדְשֵׁנוּ	ōrō-thā'nū . . אֹרוֹתֵנוּ		

Practice.

בּוֹא מָה מָה פֹּה פֹּה פֹּה הֵא הֵא הוּא לוֹ לֹא
 לוֹ זֶה שָׂא שָׂא פֶלֶא פֶלֶא פֶלֶא מְלֵא מְלֵא פֶנָּה פֶנָּה פֶנָּה פֶנָּה
 פָּנָי פָּנָיו יוֹמִי יָמִי יָמִיו יָמֶיהָ יוֹמֵיהָ רָאשֵׁי רָאשֵׁי רָאשֵׁי
 אֵלִי אֵלִי אֵלָיו אֵלֵי גִלָּה גִלָּה גִלּוֹי פִּלּוֹי קָנָה קָנִי קָנִי
 קָנִיד קָנִי קָנוּ הוּי גּוֹי אֹוִי קָרָא קָרוּא שָׂלוּ וּבָנִיו
 וּמֵאֲחֵיו וּמֵאֲחֵיהָ

§ 3.—SYLLABLES BEGINNING WITH TWO CONSONANTS.

drā . . דְּרָ	glā . . גְּלָ	blā . . בְּלָ	} <i>ā in far.</i>
mrā . . מְרָ	frā . . פְּרָ	trā . . תְּרָ	

dlâ . . דל	glâ . . גל	blâ . . בל	} <i>a in ale.</i>
clâ . . כל	prâ . . פר	slâ . . של	
tree . . טרי	grī . . גרי	blī . . בלי	} <i>ī in machine</i>
prī . . פרי	mrī . . מרי	krī . . קרי	
rdō . . רדו	glō . . גלו	blō . . בלו	} <i>ō in no.</i>
drō . . דרו	srō . . שרו	slō . . שלו	
threw . תרו	brew . ברו	blū . . בלו	} <i>ū in rule.</i>
prū . . פרו	trū . . טרו	klū . . קלו	
shra . . שר	gla . . גל	bla . . בל	} <i>a in what.</i>
bra . . בר	tra . . טר	cla . . כל	
fre . . פר	pre . . פר	ble . . בל	} <i>e in set.</i>
dle . . דל	cle . . כל	swe . . שו	
fri . . פרי	pri . . פרי	bli . . בלי	} <i>i in pin.</i>
kri . . קרי	dri . . דרי	gri . . גרי	
dlo . . דל	glo . . גל	blo . . בל	} <i>o in son.</i>
bro . . ברו	pro . . פרו	fro . . פרו	
cru . . כרו	glu . . גל	blu . . בל	} <i>u in bull.</i>
m'ru . . מר	plu . . פל	swu . . סו	

Observe.—The two dots (:) under the first of the two consonants are called *sh'va initial*, because the consonants under which they are placed begin the syllable. In giving the Hebrew words in English characters, we shall indicate the initial sh'va by ('), as ב'לו b'lo, &c.

Practice.

גל בל בל בל בלי בל בלו בלו בלי בל בל בל
 גל גלי גל גלו גל גל גל גלו גל גלי גל גרי גר דר דר דר דר דר

דְּרִי דְרוּ דְרוּי דְלוּ דְמִי דְמִ דְשׁ וְלִ וְלִי וְרוּ
 וְרִי וְרִי זֶר זֶר טְרִי יְמִי יְמוּ בְלוּ בְרִי לְרוּ
 לְרִי מְרִי מְרִי נָנוּ נָבוּ סְרוּ סְלִי פְרִי פְרוּ צֶל צְרִי
 קְרוּ שֶׁל שֶׁמ שֶׁר רְדִי רְדוּ תְלוּ תְמִי תְפִי קְרֵא
 קְרֵא קְרָה קְרוּ בְלֵא מְצֵא מְצֵא רְאֵה רְאִי רְאוּ נְסָה
 נְשִׂיא נְשִׂיאִי קָרוּ־אִי שָׁרוּ־פִי גְבוּ־רָה גְבִי־רָה בְר־כָּה
 שֶׁפ־תִּי מְל־כִי בְרוּכָה גְלִילִי דְרוּשִׁי שְׁנָגָה רְפוּאָה
 צְדָקָה תְנוּפָה תְרוּפָה

Substitutes for Sh'va Initial or Semi Vowels —

(-), (::), (˚)*.

2. When the first of the two consonants is one of the gutturals ע, ח, ה, א †, which do not easily combine with the following letter, (-), (::), or (˚) is added to the (:) that they may be uttered more distinctly. These marks may be considered as *semi-vowels*. They never form a syllable, but must be pronounced with the following syllable, in the same manner as letters having *sh'va initial*.

* They are denominated (˚) *hataph patah*; (::) *hataph segol*; (˚) *hataph kamets*.

† In a few instances the semi-vowels occur also under non-gutturals: as, וְיָהֲבֵ Gen. ii. 12, &c.

Examples.

~~hālō~~ הַלֹּא ~~ōnī~~ .. אֲנִי ~~hāi~~ .. אֲרִי ~~hāi~~ .. אֲנִי
 hōlī .. הַלִּי ~~eli~~ .. אֵלֵי hōrī .. חֲרִי ~~ala~~ .. עָלַי
 ֶemū-nā . אֶמּוֹנָה ~~avō-m~~ . עֹנִי hōlī . הַלִּי

3. When the semi-vowels occur in the middle of a word, as אֲנִי ~~ya-ānī~~, then the preceding vowel receives *metheg*. See page 22.

Examples.

ba-hālō-mī בְּחַלְמִי o-hābī אֲהַבִּי
 zā-ākū זַעֲקוּ be-ē-mū-nāh .. בְּאֶמּוֹנָה
 thō-āmā תֹּאמִי tzā-ākū זַעֲקוּ
 bā-hōrī בְּחַרִּי ā-hōlī אֲהַלִּי

Practice.

אָבִי אָבוֹי אָבִילִי אָרוֹנִי אָרוֹנִי אֱלֹהֵי אֱלֹהֵי אֶהְבֶּה
 אֶהְלִי אֶחְלִי אֶחְזוּ אֶחְרִיתִי הַלּוֹמִי הַלִּיכִי חַגְוֹרָה
 חֲמִישִׁי עֲבָדִי עֹנִי עֲרִירִי הַאֲוִינִי נֶאֱלָחוּ תְּהַלֶּה
 אֶהְמִיָּה בְּעִבּוּרִי הַעֲלָה בְּלַעֲדִי הַפְּרִירִי תֶּאֱהָבוּ יִבְחָרוּ

Words applicable to the preceding rules:—

my father .. אָבִי	alas אוֹי	an island.. אִי
my God אֱלִי	me ... אֹתִי	where אִי
my brother אָחִי	I אֲנִי	or או

a teacher	מורה	God	יה	my sister..	אחתי
raw	נא	a dove	יונה	my house . .	ביתי
a prophet	נביא	beauty	יופי	my son	בני
comfort	נחמה	a curtain	יריעה	come	בא
an ornament	עדי	thus	כה	he came	בא
humility	ענוה	if, for	כי	she came	באה
a corner	פאה	thus, so	ככה	a kid	גדי
the mouth	פה	a prison	כלא	a nation	גוי
here	פה	a vessel	כלי	a valley	גיא
wonder	פלא	no, not	לא	a bee	דבורה
a gazelle	צבי	to him	לו	knowledge	דעה
thirsty	צמא	to me	לי	he	הוא
hard	קשה	to her	לה	she	היא
evil	רעה	a lion	לביא	he was	היה
a year	שנה	the moon	לבנה	this זה, זו, זו	זה
a field	שדה	a brick	לבנה	the breast	חזה
a box, ark	תבה	what	מה	a seer	חזה
the Law, } instruction }	תורה	who	מי	a stork	חסידה
		a hundred	מאה	a lamb	טלה
		fear	מורא	a basket	טנא

§ 4. — COMPOUND SYLLABLES.

1. Syllables terminating in a single consonant at the end of words.

dan	דן	bad	בד	at	את	ab	אב	} <i>a in</i> <i>what.</i>
ak	אק	ach	אך	lats	לז	tain	טם	

pen .. פֶּן	ped .. פֶּד	bed .. בֶּד	eb .. אֶב	} <i>e in met.</i>
red .. רֶד	leg .. לֶג	lech .. לֶח	hem .. הֶם	
pin .. פִּין	did .. דִּד	bid .. בִּד	b. . . . אֶב	} <i>i in pin.</i>
sin .. שִׁין	fin .. פִּין	dim .. דִּם	him .. הִם	
good .. גֹּד	full .. פֹּל	bul .. בֹּל	ub .. אֶב	} <i>u in bull.</i>
lum .. לֹם	pull .. פֹּל	wool .. וֹל	wood .. וֹד	
kom .. קֹם	mol .. מֹל	son .. שֹׁן	ob .. אֶב	} <i>o in son.</i>
mon .. מֹן	som .. שֹׁם	shon .. שֹׁן	col .. כֹּל	
shōre שׁוֹר	gōre .. גֹּר	bōde .. בֹּד	ōb .. אֶב	} <i>o in no.</i>
cōre .. כֹּר	bōre .. בֹּר	sōle .. סֹל	sōre .. שׁוֹר	
moon מוֹן	cool .. פוֹל	rūle .. רוֹל	ūb .. אוֹב	} <i>u in rule.</i>
room רוֹם	doom דוֹם	loom לוֹם	noon .. נוֹן	
mār .. מֹר	bār .. בֹּר	wār .. וֹר	āb .. אֶב	} <i>a in far.</i>
nār .. נֹר	fār .. פֹּר	eār .. עֹר	pār .. פֹּר	
pāle .. פֹּל	dāle .. דֹּל	āle .. אֹל	āb .. אֶב	} <i>a in ale.</i>
dāre .. דֹּר	shāre שׁוֹר	shāme שֹׁם	mār .. מֹר	
pīl .. פִּיל	dīl .. דִּיל	īg .. אִיג	īb .. אִיב	} <i>i in ma-chine.</i>
sīr .. סִיר	shīr .. שִׁיר	kīr .. קִיר	fil .. פִּיל	

Practice.

אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב
אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב

בו בַּח בָּח גַּב גִּט גֶּב גֹּב גֹּל גֹּל גָּמ גָּם דָּג דִּין
 דִּין דַּע דַּע דָּע דָּע הִים הִצ הִזן הִיק הִר הִר הִפּ הִפּ הִיף
 נו נוּ נוּשׁ נוּשׁ זִיק זִר זִית זִית זֹת זֹת חֹק חֶק חֶר
 טֶשׁ טֶשׁ יָם יָם כָּנ כָּן לָב לָב לֹפֶּ לֹפֶּ מִיץ מִיץ
 מִין גִּין גֶּק סִיר סִר עִיר עִיר עֹר עֹר פֶּשׁ פֶּשׁ צִיר צִית קָמ
 קָם רָב רָב שׁוֹן שׁוֹן שִׁין שִׁין שָׁף שָׁף צִיץ קִיץ רִין שֶׁת שֶׁת
 תָּם תָּן תָּן תֹּף תֹּין תֵּר תֵּר תֵּת תֵּת מֵת מֵת פֶּן סוּף

2. Syllables and words beginning with two consonants and terminating in one.

hāzīr .. חֲזִיר	hālōm הַלֹּם	ěmeth .. אֶמֶת
b'dīl .. בְּדִיל	b'ār בְּאֵר	hālōm .. הַלֹּם
y'mīn .. יַמִּין	z'āb זֶאֵב	d'rōr .. דְּרוֹר
m'ōd .. מֵאֵד	g'dūd גְּדוּד	l'ōm .. לְאוֹם
ārāfel .. עֲרַפֵּל	d'bārim .. דְּבָרִים	n'bi-īm נְבִיאִים

Observe.—That in all these cases (except in the words אֶמֶת, אֶפֶס, or when the last letter is ך : as, אֶחַךְ, לַחַךְ, מֶלֶךְ) the terminating consonant receives no additional mark.

3. But when a word or syllable terminates in two consonants, then both the terminating consonants receive *sheva* (:)

ka'mt קַמֶּת	ā-cha'tt אַחַתְּ	ā-mart אַמֶּרֶת
kō'sht קוֹשֶׁת	nā'rd נֶרֶד	nā'ft נֶפֶט
hof-ka'dt .. הוֹפְקַדֶּת	yā-shan'tt .. יַשְׁנֶת	nir-da'mt .. נִירְדַּמֶּת

4

4. When the second of the terminating consonants is א, the (:) is omitted: as, אֶתְּ הַטָּא ḥât; when the first is א, the sh'va is omitted in both: as, אֶתְּ צַאֵת tsât, אֶתְּ רֹאשׁ rō'sh.

5. When the terminating consonant happens to be in the middle of the word, which generally takes place after short accented or unaccented vowels, or after long vowels having an accent, then the terminating consonant receives *sh'va* (:)*, as—

ōz-nō	אֶזְנוֹ	gar-mel	בְּרֵמֶל ⁽²⁾	sh-pād	סְרַפָּד
tif-kōd	תִּפְקֹד	ar-gā-mā'n	אֶרְגָּמָן	ar-mō'n	אֶרְמוֹן
shāmar tā ..	שְׁמַרְתָּ	gar-zen	גֶּרְזֵן	mish-pāt ..	מִשְׁפָּט
bōsh-tā	בִּשְׁתָּ*	kā-tā'n-tā ..	קַמְנִתִּי	yā-chōl-tā ..	יְכֹלִתִּי

Observe.—That no long vowel can form a compound syllable unless it have a principal accent. Except at the end of such words as are joined to the following by (-) *makkeph*, when the long vowel receives the secondary accent (1) *metheg*: as, גֶּרְשָׁם Gâr-Shā'm, שְׁתִּלִּי Shāth-Lī'.

Practice.

אֶבִּיר בְּרוּךְ דְּבִיר גְּדִיל הָלֵא וְאִין חָלוּם זְמִיר טָלָה
 יְמִין כְּבוֹד מְאֹד לְבוּשׁ מְלֶךְ נְאוּם סִתְּיוּ עֵקֶב עֵרוּךְ
 צָבָה פְּתִיל רֵצוֹן קָרֵב תְּמוּל שְׁאוּל הֶלֶךְ מְלֶךְ גְּדֵלָת

* ~~Sheva~~ in these instances is called *final*, because it terminates the word or syllable.

a) Shevah after a short vowel is generally quiescent, & after a long vowel it is generally moving

אֲבֵלֶת גְּלִלֶת לְמִדָּת נִפְלֵת לְבִשְׁתֵּי רִדְפֶת שְׁאֵלֶת שְׁמֵרֶת
 אֲבִירֶךָ אֲנִירוֹף בְּקִבּוּק גְּזִבֵר בְּרִכּוּב מִלְאָךְ פְּרִדֵם מִשְׁגָּב
 הֲרִיבָה הֲרִבּוֹת

*Vocabulary consisting of Words applicable to
 the preceding Rules.*

I.

grace חֵן	a pit בּוֹר	God אֵל
heat חוֹם	a garden . . גֵּן	a father . . אָב
warm חָם	joy גִּיל	a mother . . אִם
good טוֹב	an uncle . . דּוֹד	a brother . . אָח
a row מוֹר	a fish דָּג	light . . אֹר
dew טַל	blood דָּם	fire אֵשׁ
hand יָד	wealth . . הוֹן	a man . . אִישׁ
day יוֹם	a mountain הַר	a nation . . אֻם
the sea יָם	a hook וּ	not אֵל
a cup כּוּס	a spark . . זִיק	but אֲךָ
a bag בַּיִם	sand חוֹל	to אֶל
a rock כֶּבֶד	a festival . . חַג	if אִם
the heart . . לֵב	a thread . . חוּט	daughter . . בַּת
moist לַח	palate חֵךְ	a son בֶּן

contention רִיב	skin עוֹר	bitter מָר
soft, tender רָךְ	with עִם	myrrh מֵר
evil, bad . . רָע	a bird עוֹף	from מִן
exalted . . רָם	a city עִיר	a sort, kind מִין
empty . . . רֶק	the mouth פֶּה	a lamp נֵר
but, only . . רַק	pure gold . . פָּז	a hawk . . . גֵּץ
a lamb . . שֶׁה	a bullock . . פָּר	a heap, wall גֵּר
a sack שַׁק	a flower . . צִיץ	a banner . . גַּם
a name . . שֵׁם	shadow . . צֶל	a secret . . סוֹד
a song שִׁיר	the voice . . קוֹל	a horse . . סוּם
an ox שׂוֹר	light, easy קָל	a moth . . סָם
six שֵׁשׁ	a nest . . . קֶן	a basket . . סָל
there שָׁם	a thorn . . קוֹץ	a people . . עָם
a tooth . . שֵׁן	cold קוֹר	a cloud . . עָב
a drum . . תֶּף	straw . . . קֶשֶׁת	a yoke . . . עוֹל
a hill, heap הֵל	much רַב	upon, over עַל

II.

yesterday הַמּוֹל	a lion אַרִי	truth אֱמֶת
a lord גְּבִיר	a well . . . בְּאֵר	a nut אֶגוֹז
a dream . . חֲלוֹם	a wolf . . . זֶבֶב	honey . . דְּבֶשֶׁת
a spider עֲבָבִישׁ	a garment לְבוּשׁ	a friend . . יָרִיד
a fool אֲוִיל	alone לְבַד	very מְאֹד

III.

truth קֶשֶׁט	spikenard נֶרְד	naphtha . . נֶפֶט
a bottle . . . נֹאד	the head רֹאשׁ	sin חַטָּא

IV.

a hatchet גֶּרְזֵן	a table שֻׁלְחָן	a girdle אֲבֵגֶט
a nob . . כְּפֹתוֹר	a flask בְּקִבּוּק	fist אֲגְרוֹף
a song . . מִזְמוֹר	a queen . . מַלְכָּה	purple . . אֲרָגְמָן
a writing מִכְתָּב	judgment מִשְׁפָּט	iron בְּרֹזֶל
a treasurer גִּזְבָּר	a mouse . . עֵבֶבֶר	a border כְּרֶכֶב
a sceptre שֵׁרְבִיט	the ground קֶרְקַע	a furnace כְּבֻשָׁן

§ 5.—OF SH'VA IN THE MIDDLE OF A WORD.

In the preceding section we have shown, that *sh'va* preceded by a short accented or unaccented vowel, or by a long accented vowel is *final*, that is to say, the letter having it terminates the syllables. But when *sh'va* is preceded by a letter having *sh'va*, as כֶּסֶף *cas-pchā*; or by a long vowel not having a principal accent, as יוֹלָדָה *yō-l'-dāh*; or when the *sh'va* is under the first of a double letter, and the preceding vowel has *metheg**: as, הַלֵּל *ha-l'-lū*; in all such cases

* When the *metheg* is omitted, some grammarians consider the *sh'va* as final, as הַקָּמֵי.

the sh'va is *initial*, or in other words, the letter having it begins the syllable.

Examples.

they had learn

~~ya-l'm'dū~~ ילמדו

~~ti-f'k'dū~~ תפקדו

ye shall visit

I. *the way*

~~da-r'chā~~ דרך

~~ko-d sh'chā~~ קדשך

the richness

the wife

~~ish'chā~~ אשתך

~~hel'k'chā~~ חלקך

thy portion

Judges

~~shō-f'tim~~ שפטים

~~yī-r'shū~~ יירשו

they shall inherit

II.

keeper of

~~shō-m'rā~~ שמרי

~~ya-r'dū~~ ירדו

they shall go down

she said (ו)

~~hā-rā'h~~ אמרה

~~hā-r'chā'h~~ הלכה

she went

III.

they wandered

~~nā-d'dū~~ נדדו

~~ki-l'hā'th~~ קללת

curse of

slain of

~~hā-l'hā~~ .. הללי

~~ta-l'hā~~ .. טללי

slaves of

it shall me

~~hā-nā~~ .. הנני

~~hā-nā~~ .. רנני

sing ye

Observe.—When the letter which ought to have sh'va initial is either ח, ה, א, or ע, it receives one of the semi-vowels (ו: ז: -:) instead of sh'va: as, zar-ācha' זרעך, ō-hābī אהבי, mā-ānū' מצאנו, yō-hāzā-mō יאחזמו. See page 25.

* The vowel preceding sh'va initial generally receives (ו) *metheg*, to show that it forms a simple syllable.

Metheg (Heb. מתג) a *bride* or *curb*) is a perpendicular little line beneath the letter as will be perceived under א in this word. *Shevah* after *metheg* is generally

Words exemplifying the preceding Rules.

priests	כֹּהֲנִים	thy silver	כֶּסֶף
they said	אָמְרוּ	thy king	מֶלֶךְ
praise ye	הִלְלוּ	judges	שׁוֹפְטִים
a waste	שְׂמָמָה	thy bread	לֶחֶם
they shall fear	יִרְאוּ	thy seed	זֶרַע
a trumpet	חֲצֹצְרָה	overseers	שׁוֹטְרִים
rulers	מוֹשְׁלִים	shout ye	רִנְנוּ
a broom	מַטְאֵא	she went	הִלְכָה
your way	דְּרַבְכֶם	merchants	סְהָרִים

§ 6.—DAGESH.

(See p. 6.)

1. Examples of words in which the dot (*dagesh*) in the letters **בגד כפת** is (*kal*) simple, namely:—

1st. When they begin a word—

grass . .	דֶּשֶׁא	rain	גֶּשֶׁם	morning	בֶּקֶר
straw . .	תֶּבֶן	a mule . .	פֶּרֶד	a dog . .	כֶּלֶב

Observe.—The *dagesh* is omitted when such words are preceded by others terminating in one of the *quiescent letters* ו, י, ה, א (see p. 21), as **בֵּן לֵא כֹל לֵא תְהוּ לֵי כֹל לֵא תִרְאוּ פְנֵי הַיְיִתָה תְהוּ לֵי כֹל לֵא בֵּן**. This rule is, however, subject to many exceptions, which will be noticed in the progress of the work.

2nd. When they begin a syllable in the middle of a word, and are preceded by a *compound syllable* (see p. 21.), as—

rebellion . . מְרֻדוֹת a berry . . גְּרֵגֶר a number מִסְפָּר
a coal-pan מְחַתָּה a reproach חֲרָפָה a queen מַלְכָּה

Observe.—When the letters כַּתּ בַּנּ are preceded by a *simple syllable*: as, אֲכָל mourning, אָכַל food, אָבֹן a stone; or by *initial sh'va*, as לבוּשׁ a garment, גְּרִי a kid (except the words שְׂתִי, שְׂתִים); or by a *semi-vowel*; as, מְאָכַל food, אֲהָבָה love, the *dagesh* is omitted.

These letters (בַּנּ כַּתּ) may, therefore, be considered as an index by which the nature of a preceding *sh'va* may be determined. If they have *dagesh*, which, according to the above rules indicates that they begin the syllable, then the preceding *sh'va* must of course be *final*: מִסְפָּר, מַלְכָּה, must therefore be read mis-pā'r, mal-cā, and not, mi-s'pār, ma-l'cā: but if they have no *dagesh*, then the preceding *sh'va* is *initial*: יָרְדוּ, רָדְפוּ must be read yā-r'dū, rā-d'fū, and not, yār-dū, rād-fū. By the same rule, words like the following: מַלְכֵי, בְּנֵי, לְגִבּוֹל, בְּנֵי, ought to be read ma-l'chā, bi-g'dā, li-g'vūl, and not mal-chā, big-dā, lig-vūl, etc., as some grammarians maintain.

2. Dagesh ḥazak (*strong dagesh*, see page 6) doubles the letter in which it occurs: as, אֲפָר, אֲפָר, סֵלָם, סֵלָם, *ic-cār, sul-lām*.

It is always preceded by a vowel*, and may occur in any letter except ר, ע, ה, ה, א.

* In some instances *dagesh ḥazak* occurs at the beginning of words, but then it must be pronounced with the last syllable of the preceding word: as, מוֹשֶׁל לְאֹמֶר mōshel-lāmōr.

*Examples of words in which the dot (Dagesh) is
(Hāzak) strong.*

an oak	אַלֶּה	a burden	מִשָּׂא
a gift	מִתְּנָה	a hut	סִכָּה
a judge	דִּין	a husbandman	אָפֵר
sabbath	שַׁבָּת	a goblet, bowl	אֵיָן
a blind man	עוֹר	a bunch	אֲגָדָה
deluge	מַבּוּל	a staff	מַקֵּל
teeth	שִׁנַּיִם	a word	מִלָּה
a window	חַלּוֹן	a ring	תְּבַעַת
a prayer	תְּפִלָּה	a law	חֻקָּה
praise	תְּהִלָּה	a bride	כַּלָּה
a roll, volume	מִגְלָה	a ladder	סֻלָּם
dread	מַחֲתָה	a sickle	מִגַּל

When ך receives dagesh, it appears similar to the vowel ך ū ; yet it may easily be distinguished from it, as the consonant preceding the vowel ū is always without a vowel point : thus, אור ūr, שׁור shūr, גור gūr ; but when the dot represents *dagesh*, the preceding consonant has always a vowel : as, אֵיָה iv-vā', שִׁיָּה shiv-vā', אֵיָר iv-vā'r, קַיָּם kav-vā'm.

Observe.—Consonants having *dagesh ḥāzak* and *sh'va* are pronounced in a similar manner as two consonants, each having *sh'va* in the middle of a word. (See § 5, p. 33.) דְּבַרִּי is pronounced like דַּבְּ-בַרִּי dab-b'rī ; בְּקָרִי like בַּקְּ-קָרִי pak-k'dū ; מִנְיָנוּ like מִנְ-נְיָנוּ min-n'sō.

§ 7.—MISCELLANEOUS REMARKS.

1. As one of the greatest difficulties with which the learner has to contend, is to determine when *sh'va* is *initial* and when *final*, we shall collect here the several rules as given in the preceding sections.

SH'VA IS INITIAL—

1st. At the beginning of words: as, בְּלִי בְּנוֹ. (See chap. II. § 3.)

2nd. When preceded by another *sh'va*: as, בְּסֶפֶךָ
cas-p'chā, יִשְׁמְרוּ yish-m'rū'. (See § 5 I.)

3rd. When preceded by a long unaccented vowel:
as, אֶמְרוּ ā-m'rū. (See § 5. II.)

4th. When on the first of a double letter: as, הִנְנִי
hi-n'nī. (See § 5 III.)

5th. When followed by either of the letters ב, ג, ד, without dagesh. (See § 6. page 36.)

6th. When under a letter having dagesh: as, דְּבָרִי
dab-brī. (See § 6, 37.)

7th. When preceded by *metheg*: as, יִשְׁנוּ yi-sh'nū*.
(See pp. 22 and 33.)

* This might be taken as a general rule; for since *metheg* shows that the vowel to which it is annexed is a simple syllable, it follows that the succeeding letter commences the next syllable, and consequently if it have *sh'va* it must be *initial*. Unfortunately, the punctuators have often omitted this useful mark (1) where they ought to have inserted it, and inserted it where they ought to have

SH'VA IS FINAL—

1st. At the end of words: as, אֶת at, קָמַתְּ קָמַתְּ kamt.
(See § 4.)

2nd. When preceded by short vowels not having metheg, as אֶרְמוֹן ar-mōn*. (See § 4.)

3rd. When preceded by a long vowel having a principal accent: as, שׁוֹבְנָה shō'v-nā*. (See § 4.)

On the Vowels (τ) and (·).

2. As (τ) represent *ā long* as well as *o short*, and as (·) is often long although unaccompanied by ' , the following rules will be found useful to distinguish them.

(τ) and (·) are *long* whenever they form simple syllables, accented or unaccented, or compound accented syllables.

(τ) and (·) are *short* whenever they form compound syllables without having an accent.

Thus, in אֶרְמוֹן—

רְ is a simple syllable because it has a secondary accent, *metheg*.

omitted it; and grammarians, relying too much on the correctness of manuscripts or the printed text, have given rules respecting this secondary accent, which have no other foundation than the mistakes of transcribers and printers.

* To these two rules there are several exceptions, which will be noticed in the progress of the work.

ס is so likewise, as it is not followed by either dagesh or sh'va *final**.

ד is a compound syllable, yet (ר) is long, because it has a principal accent. The word is therefore pronounced hā-ā-dā'm.

The first (.) in וְהִקְמַתִּי (Gen. vi. 18.) and in יִשְׁמְךָ (Gen. xlviii. 20.) are long, because they have *metheg*. So is likewise the second (.) in הַיְנִיחַם (Gen. i. 21), because it forms a compound accented syllable. See the following examples.

שָׁמְרָה	. .	shā-m'rā'	. .	<i>she guarded</i>
קָם	. .	kā'm	. .	<i>he rose</i>
גָּר-שָׁם	. .	gār-shā'm.	. .	<i>he dwelt there</i>
חָכְמָה	. .	hā-ch'mā	. .	<i>she was wise</i>
רִב	. .	rīv, or rīb	. .	<i>strife, contention</i>
זָכְרָה	. .	zā-ch'ra'	. .	<i>she remembered</i>
יִשְׁנוּ	. .	yī-sh'nū'	. .	<i>they shall sleep</i>
רָגַן	. .	rā-na'n	. .	<i>he shouted, rejoiced</i>

* Short (ר) forms sometimes simple syllables, as in קֹדְשִׁים ko-dā-shīm, הֹדְשִׁים ho-dā-shīm, when the short (ר) has generally two dots added: thus, קֹדְשִׁים. These are, however, often omitted, and it then requires a knowledge of Etymology to distinguish it from long (ר). See Etymology and Syntax, page 70, under the form פֶּעַל.

יִרְאוּ . . .	yī-r'ū' . . .	they shall fear
* דָּרְבָן . . .	dā-r'vā'n . . .	a goad.

But the first (ר) and (.) in the following words are *short*, because they form compound syllables without having the accent, being followed either by *sh'va final*, *dagesh*, or a terminating consonant.

Examples.

שְׁמֶרָה . . .	shom-rā' . . .	keep thou
כָּל-בָּשָׂר . . .	col-bā-sā'r . . .	all flesh
חֵכְמָה . . .	hōch-mā' . . .	wisdom
רְבוּא . . .	rib-bō' . . .	a myriad
וַיִּקָּם † . . .	vay-yā'-kom . . .	and he rose

* *Gesenius*, in his "*Lehrgebäude*," page 43, asserts (without sufficient authority) that the first (ר) in this word ought to be pronounced short—dör-ban; but I have followed *Kimchi* and other eminent grammarians, who consider it as long. *Kimchi*, in treating of this and several other words, such as יִשְׁפָּרֵה (Exod. xxviii. 20), דְּרַבְנוֹת (Eccles. xii. 13), דְּלָלוֹ (Num. xxiv. 7), adds:—קבלנו קריאתם "We have received it as certain, that these words are read with *long kametz*, nor have we seen or heard any dispute on the subject." *Michlol Katon*, page 148.

† In וַיִּקָּם the first (ר) is *long*, because it has the accent, but the second is *short*, as it forms a compound syllable without an accent.

By comparing the words in the tables, the learner will see how very important it is to attend to a correct pronunciation.

זְכֹרָה	. . .	zoch-rā'	. . .	remember thou
יִשְׁנוּ	. . .	yish-nū'	. . .	they shall repeat
רָנִי	. . .	ron-nī'	. . .	shout thou
יִרְאוּ	. . .	yir-ū'	. . .	they shall see
קֹרְבָן	. . .	kor-bā'n	. . .	an offering.

3. Two dots are often added, by way of distinction, to short (ז): as, חֲלִי ḥoli, *sickness*; צִרִי tso-ri, *balsam*; שִׁבְבוֹלִים shib-bo-lim, *ears of corn*; חֳדָשִׁים ḥo-dashim, *months*, &c.; but then it is liable to be confounded with (ז), one of the substitutes of sh'va (§ 3. II). A little practice, however, and particularly an acquaintance with the structure of the language, will soon remove these apparent difficulties.

4. (ו) is often substituted for ו, and is then pronounced long; but in such cases it generally has either the accent or metheg: as, גִּבְלוֹ g'vū'l, *ישבו* yā-shu'-vū, *יְכַסֵּמוּ* y'chas-yū'mū, *גִּבְלוֹ* g'vū'-l'chā', *לְלֵאוֹת* lū-lā-ō'th.

On the Vowel ו̄, when it is preceded by ש s, or succeeded by ש sh.

5. It has already been stated that ו is frequently omitted, and the *point* placed above the left of the letter to which it belongs, retained: as, לֹא lō, instead לוא; בֹּקֵר bō'ker, instead בוקר. It has also been remarked, that a point over the left of ש indicates it to be s, one over the right, ש sh. Now to avoid the concurrence of two points, which would happen when

י̇ is preceded by ש̇ *s*, as in שׁוֹנֵא *sō-nâ*, or when י̇ is succeeded by ש̇ *sh*, as in מוֹשֶׁה, the י̇ is altogether omitted, and the words are written שׁנֵה, מֶשֶׁה. The point performs, therefore, in all such cases, two offices. Thus, in the first example שׁנֵה, it indicates the nature of the letter, namely, that it represents *s*, and not *sh*, and it supplies at the same time the vowel י̇; the letter ש̇ is, therefore, pronounced *so*. In the second example, מֶשֶׁה, the point supplies the vowel י̇ belonging to מ, and indicates at the same time that ש̇ is *sh*, and got *s*.

In the following examples, however, where ש̇ is preceded by a letter having either a vowel or *sh'va*, the point indicates only that ש̇ is *sh*; as, מֶשֶׁל *mā-shā'l*, הַמֶּשֶׁל *ham-shâl*. Likewise in the following words: שֶׁחֶל *sé-chel*, מֶשְׁכִּיל *mas-chi'l*, where ש̇ has either a vowel or *sh'va*, the dot indicates only that ש̇ represents *s*.

When ש̇ *sh* is succeeded by (־ֹ), as in שׁפָּר *shōfár*, מֶשֶׁל *mich-shō'l*; or ש̇ *s* is preceded by (־ֹ), as בְּשֵׁם *bō'sem*, ש̇ receives in either case two points, yet they may easily be distinguished. For in the first two examples where ש̇ begins the word or syllable, the first point can only indicate the nature of the letter, and the second its pronunciation; since ש̇ has no other vowel. In the second example, בְּשֵׁם, the first point must belong to ב, as it has no other vowel, and the second point can only mark the nature of the letter ש̇ *s*, since that consonant has already a vowel.

From the preceding observations it follows:—

1st. That ש represents *sh*, and *ō* belonging to the preceding syllable, when the preceding consonant has neither vowel nor sh'va: as, מֹשֶׁל mōshâ'l, הַמֶּשֶׁל ham-mō-shâ'l. (See No. 1.)

2nd. That ש represents *sh* only, at the beginning of words, when it must have either (:) or a vowel: as, שְׁלוֹם sh'lō'm, שְׁלֹם shā-lōm; and in the middle and end of words, when the preceding consonant has either a (:) or a vowel: as, מְשֹל m'shol, מֶשֶׁל mā-shâ'l. (See No. 2.)

3rd. That ש is pronounced *so*, when it has neither sh'va nor a vowel: as, שֹׁנֵא sōnâ', נָשֵׂא nā-sō'. (See No. 3.)

4th. ש represents *s* only, when it has either sh'va: as, שְׁנֵא s'nō, or a vowel: as, שְׂמֵת sa'm-tā. (See No 4.)

5th. ש represents *s* and the vowel *ō* of the preceding consonant, when it has either a vowel: as, בְּשֵׁם bō'-sem, or sh'va: as, נֹשְׂאִים nō-s'īm; or when it terminates a word: as, תַּפְּשׁ tā-fo's. (See No. 5.)

6th. That ש is pronounced *shō* when it begins a word: as, שֹׁפֵר shō-fā'r; or a syllable: as, מְשֹל mēshō'l, or preceded by (:), as לְשֹנֵי l'shō-nī'. (See No. 6.)

	3.	2.	1.
an enemy	שֹׁנֵא	rule thou	מֶשֶׁל
to carry ..	נָשֵׂא	dominion	הַמֶּשֶׁל
			a ruler .. מֶשֶׁל
			the ruler הַמֶּשֶׁל

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3.	2.	1.
satiety .. שָׂבַע	a proverb .. מִשָּׁל	riches עֵשֶׂר
to do, make עָשָׂה	he enquired דָּרַשׁ	to enquire דָּרַשׁ
to withhold הִשָּׁךְ	the third שְׁלִישִׁי	thirty .. שְׁלֹשִׁים
to lay bare הִשָּׂה	he darkened הִשְׁךָ	darkness .. חֹשֶׁךְ

6.	5.	4.
a horn .. שָׁפָר	spice בָּשֶׂם	he hated .. שָׂנֵא
a bribe .. שֹׁחַד	to lay hold תִּפְשׂ	a prince .. נָשִׂיא
a judge .. שֹׁפֵט	a carrier .. נָשִׂיא	a field שָׂדֵה
a gatekeeper שַׁעַר	carriers .. נֹשְׂאִים	a burden .. מְשָׂא
languages לְשׁוֹנוֹת	a maker .. עֹשֶׂה	he withheld הִשָּׁךְ
an overseer שֹׁמֵר	to urge נִגְשׂ	flesh בָּשָׂר

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6. ה, ח, and ע terminating a word, are pronounced אה, אח, אע: as, מַגְבִּיָּה mag-bī'ah, not mag-bī-ha; רוּחַ rū'ah, not rū'-ha; רַקִּיעַ rākī'-ang, not rākī-gna; רוּצָח rō-tsā-ah, not rō-tsā-ha*.

moon *Warning* *Walking* *a tub* *Practice.* *he* *he shall make high.*

אֵלוֹהַּ גְּבוּהַּ יִגְבִּיָּהּ הַתְּמַהֲמָה לֹוֹחַ שִׁיחַ פְּרַח יָרַח
 פָּתַח אֶפְרַח שְׁחוּחַ גְּבִיעַ רְקִיעַ קְרוּעַ מְזִרִיעַ מְרִצֵּעַ
 מְלָקוֹחַ צְפָרְדַּע

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* Some, however, pronounce these words mag-bi-ya, rūvah, rākī-yā, rō-tsāh.

7. יהוה or יי is pronounced אָדוֹנָי* . . .
 יהוה is pronounced אֱלֹהִים* . . .
 יהוּשָׁלַם is pronounced יְרוּשָׁלַיִם . . . y'rū-shā-lā'-yīm

8. Words consisting of the same consonants, yet differing in sense, in consequence of their having different vowel points.

to learn	לָמַד	God	אֵל
he learned	לָמַד	to	אֵל
to teach	לָמַד	not	אֵל
he taught	לָמַד	a ram	אֵיל
a brick	לְבֵנָה	strength	אֵיל
the moon	לְבֵנָה	to be willing	אָבָה
a poplar tree	לְבֵנָה	he would	אָבָה
frankincense	לְבֵנָה	enmity	אִיבָה
to her son	לְבֵנָה	a woman	אִשָּׁה
a gate	שַׁעַר	her husband	אִשָּׁה
hair	שַׁעַר	the sun	חַמָּה
a garment	שָׁלְמָה	a wall	חַמָּה
perfect	שָׁלְמָה	anger	חַמָּה
Solomon	שָׁלְמָה	milk	חֶלֶב
her peace	שָׁלוֹמָה	fat	חֶלֶב

* This pronunciation is very ancient, as may be proved from the Septuagint and other ancient books. Many learned Christians, however, pronounce these words Jehovah.

READING LESSONS.

Genesis, Chap. i.

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :
 2 וְהָאָרֶץ הָיְתָה תְהוֹ וְכָהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ
 3 אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם : וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר
 4 וַיְהִי-אוֹר : וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב וַיְבָרֶךְ אֱלֹהִים
 בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ :

English Pronunciation.

1 B'râ-shî'th' bā=rā' ħlō=
 hî'm âth hash=shā=ma'
 yim v'âth² hā=ā'=rets:
 2 V'hā=ā'=rets hāy'=thā'thō=
 hū vā=bō'=hū v'hō'=shech
 âl=p'nâ' th'hōm v'rū'=ach
 ħlō=hî'm m'ra=he'=feth âl-
 3 p'nâ'ham=mā'=yim: Vay³=
 yō'=mer ħlō=hî'm y'hī ō'r,
 4 va=y'hī ō'r: vay=ya'r ħlō=
 hî'm ħth-hā=ō'r kī-tō'b
 vay=yab=dâ'l ħlō=him bân
 hā=ō'r ūbā'n ha=hō'=
 shech.

Division of Syllables.

1 בְּרֵא־שִׁית בָּרָא אֱלֹהִים אֶת
 הַשָּׁמַיִם * וְאֶת הָאָרֶץ :
 2 וְהָאָרֶץ הָיְתָה תְהוֹ
 וְכָהוּ וְחֹשֶׁךְ עַל-פְּנֵי
 תְהוֹם וְרוּחַ אֱלֹהִים
 מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם :
 3 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר
 4 וַיְהִי-אוֹר : וַיֵּרָא אֱלֹהִים
 אֶת-הָאוֹר כִּי-טוֹב וַיְבָרֶךְ
 אֱלֹהִים בֵּין הָאוֹר וּבֵין
 הַחֹשֶׁךְ :

¹ The Spanish Jews who pronounce (ת) like t, and sh'va initial like short (ĕ), would read this word Bērâ-sheet; and אֶת ât, etc.

² This word is pronounced vĕ-âth or wĕ-ât, not vâth nor wât.

³ Like y in boy.

* The two dots after ה etc., are made use of to indicate *daqesh hazak*.

ANALYSIS.

Verse 1.

בְּרֵאשִׁית in [the] beginning. The dot in ב is *dagesh kal* (See pp. 6 & 35). The two dots under it (בְּ) *sh'va initial* (p. 23), and must, therefore, be pronounced in conjunction with the following consonant and vowel בְּרֵ. The two dots under ר are the sign of the vowel point *tséré* (p. 15). The א is *mute* (p. 22); the three consonants and vowel points forming together the *simple syllable* (p. 21) בְּרֵא ב'râ. The dot upon the right of ש shows this letter to be equivalent to *sh* (p. 43). The dot under it (שׁ) forms with the following י, which is *mute* (p. 22), the long vowel *hirik* (p. 15); and the ת is pronounced with it, forming together the *compound syllable* (p. 21) שֵׁית. The accent is on the last syllable. בְּ in, **רֵאשִׁית** beginning.

בְּרֵא *he created*². The (◌◌) *kamets*, under בְּ and רֵ is *long* (p. 39), each forming a *simple syllable* (p. 21). א is *mute* (p. 22). Accent on the last syllable.

אֱלֹהִים *God*¹. The (◌◌) under ה is a *semi-vowel* (p. 25); being a substitute for *sh'va initial*, it must be pronounced in conjunction with the next consonant and vowel, thus אֱלֹ elō. The dot at the left of

² ¹ i. e. God created.

ֵ is the vowel point *hōlem* (p. 15). The dot under ה is *long hirik* (p. 15), being followed by ם which is *mute* (p. 22), and forming a compound syllable with final ם, thus הים *hī'm*. Accent on the last syllable.

את. The א is equal to â (p. 15); ת is pronounced with it. This word is the sign of the objective case.

הַשָּׁמַיִם *the heaven*. (-) under ה is the vowel point *pathah* (p. 15). The dot in the שׁ is *dagesh hazak* (p. 36), which, as it doubles the letter in which it occurs, makes שׁ equivalent to שׁשׁ; the first of which is pronounced with the syllable that precedes it, הַשׁ *hash*, and the second is pronounced with its own vowel שׁ *shū*. ם *ma'*, is a simple syllable having the accent. ך is pronounced like *y* in *yes*; the dot beneath it is *short hirik* (p. 15), forming a compound syllable with the ם, thus ךִּם *yim*. The accent is on the *penultimate*, and the whole word is pronounced *hash-shū-má-yim*. ה is the sign of the article *the*.

וְאֵת. (:) is *sh'va initial* (p. 23). וְאֵת has already been explained. ו is equivalent to *and*.

הָאָרֶץ *the earth*. (ַ) under ה and א is long (p. 39), forming each a simple syllable. (ִ) under ר is

the vowel point *segol* (p. 15), forming a compound syllable with ך̄ *final*. Accent on the penultimate. ה is the sign of the article (*the*). The two dots (:) after this word, indicate the end of the verse.

Verse 2.

וְהָאֲרֶץ and the earth. See the preceding word. ו *and*, ה *the*, אֲרֶץ *earth*.

הִיְתָה *she was*. The small stroke next to ה is *metheg* (p. 22), which shows that (י) is a long vowel, as short (י) never admits *metheg*; this being a simple syllable, the (:) under י must be *sh'va initial* (p. 37), belonging to ת. The last ה is *mute* (p. 21). Accent on the last syllable. The word is read *hā-'ythā'* not *hāy-thā'*.

תְּהוּ *without form*. *Dagesh kal* is omitted in ת, because the preceding word ends in a quiescent letter (p. 35). The point next to ת is the vowel *ō*, forming the syllable ת *thō*. The ו with the dot is the vowel *shurek ū* (p. 15), forming with the ה the syllable הו *hū*. Accent on the penultimate syllable.

וְבַהּ and void. (י) under ו is a simple syllable. The dot next to ב is the vowel *ō*. ו *and*, בַּהּ *void*. Accent on the penultimate syllable.

וְהַשֶּׁךְ *and darkness*. The dot upon שׁ performs two offices; it shows that the preceding ה is pronounced ḥō, and that שׁ is *sh* and not *s* (p. 43). The two dots ך are *sh'va final* (p. 38). Accent on the penultimate; and the word is pronounced *v'ḥō-shech*. ו *and*, וְהַשֶּׁךְ *darkness*.

עַל- *upon*. A compound monosyllable, joined to the next word by (־) *makkeph* (p. 21), and is therefore unaccented.

פְּנֵי *the face of*. The ם is *mute* (p. 23).

תְּהוֹם *the deep*. A monosyllable. The *sh'va* is *initial*. ת is without dagesh, because the preceding word ends in a *mute* (p. 35).

רוּחַ *and the spirit of*. The (־) under ה is pronounced as if it were under a preceding א (p. 45), *v'rū-āch*. וְ *and* רוּחַ *spirit*.

אֱלֹהִים *God*. This word has already been explained.

מְרַחֶפֶת [was] *hovering*. (:) under מ is *sh'va initial*. (־) under ר is the vowel point *pathah* (p. 15), forming together the simple syllable מְרַ m'ra. The three dots under ה and פ are *segol* (p. 15), the first forming the simple syllable הֶ *he*, the second the compound syllable פֶּת. Accent on the penultimate.

עַל־פְּנֵי (See the preceding page).

הַמַּיִם *the waters*. The dot in מ is *dagesh hazak*, and is, therefore, equal to מֶ, one being pronounced with the preceding syllable, thus הַמַּיִם, the other with its own vowel (י) which is *long ā*, because it has the accent (p. 39). ׳ sounds like *y* in *yes*. The (·) under it is short *i*, forming a compound syllable with *final* ם. The word is pronounced *ham-ma'-yim*. ה *the*, מַיִם *waters*. The (:) indicates the end of the verse.

Verse 3.

וַיֹּאמֶר *And he said*². The dot in ׳ is *dagesh hazak*. (See the preceding word.) The dot next to ׳ is the vowel *ō*. The א is *mute*. The accent is on the penultimate syllable. The word is pronounced *vay-yō'-mer*.

אֱלֹהִים *God*¹. (See verse 1.) i. e. *and God said*.

יְהִי *it shall be*. ׳ sounds like *y* in *yes*. The (:) under it is *sh'va initial*. (·) under ה is *long ī* (p. 39). The second ׳ is *mute*. Pronounced *y'hī* or *ye-hī*.

אֹר *light*. אֹ represents the vowel *ō* (p. 15), and is pronounced together with the ר, thus, אֹר *ō'r*.

וַיְהִי־אֹר *and it was light*. (י) next to ו is *metheg*, and consequently the following (:) is *sh'va initial*.

(p. 38.) The small horizontal stroke after the second ' is *makkeph* (p. 21), in consequence of which the word is unaccented, and is pronounced with the following word אור, thus *va-y'hī-ō'r*. The (:) after אור indicates the end of the verse.

Verse 4.

וַיִּרְאֵה and he saw². The dot in ' is *dagesh hazak*. (:) under the ך is *sh'va final* (p. 39). ם is *mute*. The word is pronounced *vay-ya'r*.

אלהים *God*¹. (See verse 1.) i. e. *and God saw*.

אֵת sign of the objective case. (־) after ת is *makkeph*, which joins it to the next word, in consequence of which it is unaccented, and has the short vowel (∴ *e*) instead of (∴ *â*). Compare this word with אֵת in verse 1.

הָאֵוֶר the light (see the preceding verse). הֵ the, אֵוֶר light.

כִּי-טוֹב that [*it was*] good. The dot in כ is *dagesh kal* (p. 35). The dot under it (כִּי) is *long ī*. ' is *mute*. (־) is *makkeph*, which is the reason that this word is unaccented. It is pronounced with the following word *tō'b*, which has the accent. כִּי that, טוֹב good.

וַיִּבְדֵּל *and he divided*². וַי (see the word וַיִּרְא, verse 4).

The (:) under בַּ is *sh'va final*, because the ד which follows it has *dagesh kal* (p. 36). Accent on the last syllable. Pronounced *vay-yab-dá'l*.

אֱלֹהִים *God*¹. (See verse 1.) i. e. *and God divided*.

בֵּין *between*. The dot in בּ is *dagesh kal*. The ם is *mute*.

הָאוֹר *the light*. (See the preceding verse.)

וּבֵין *and between*. וּ is pronounced *ū*, not *vū* (p. 22).
בֵּין (see the same word above). וּ *and*, בֵּין *between*.

הַחֹשֶׁךְ *the darkness*. (See verse 2.)

PRACTICE.

(Gen. i.)

וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב⁵
וַיְהִי בֹקֶר יוֹם אֶחָד : וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ⁶
הַמַּיִם וְיְהִי מַבְדִּיל בֵּין מַיִם לְמַיִם : וַיַּעַשׂ אֱלֹהִים אֶת־⁷
הַרְקִיעַ וַיִּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרָקִיעַ וּבֵין הַמַּיִם⁸
אֲשֶׁר מֵעַל לַרָקִיעַ וַיְהִי־כֵן : וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי :

The same verses divided into Syllables, with the literal translation.

Observe.—The English words connected by hyphens answer to the Hebrew words under which they stand: thus, the words ‘*And-he called*’ belong to the single Hebrew word אֱלֹהִים וְקָרָא; the words ‘*and-to-the-darkness,*’ belong to וְלַחֹשֶׁךְ. The English words *within crotchets* are not expressed in Hebrew.

The letters ^a, ^b, ^c, &c. refer to the explanatory notes. The figures ¹, ², ³, &c, refer to the order of the Hebrew words. Thus *And¹-he-called¹ God²*, means that *and-he-called* are expressed by the *first* Hebrew word אֱלֹהִים, and that *God* corresponds with the *second* Hebrew word וְקָרָא. *m.l.* stand for *more literal*; *Heb.* for *Hebrew*; *m.* for *masculine*; *f.* for *feminine*; *p.* for *plural*.

Begin at the right and proceed to the left:—

וְקָרָא	אֱלֹהִים ^a	לְאוֹר ^b	יוֹם	וְלַחֹשֶׁךְ ^c	קָרָא
And ¹ -he-called ¹	God ²	to-the-light	day	and-to-the-darkness,	he-called
וְיָהִי ^d	עֶרֶב ^m	וְיָהִי ⁿ	בְּקֶרֶת ^m	יוֹם	אֶחָד ^e
And-he-was	evening	and-he-was	morning	day	.one
וַיֹּאמֶר	אֱלֹהִים	יְהִי	רָקִיעַ ^f	בְּתוֹךְ ^g	הַמַּיִם ^h
And ¹ -he-said ¹	God ²	he shall-be	an expanse	in-the-midst-of	the-waters

^a i. e. *And God called.* ^b לְ to the, אוֹר light. ^c וְ and, ל to the, חֹשֶׁךְ darkness. ^d The Hebrew has no neuter gender. Every substantive, with which the verb, pronoun, &c., must agree, is either *masculine* or *feminine*. The learner need scarcely be reminded that in making a free translation he must either omit the pronouns altogether: as, וַיֹּאמֶר אֱלֹהִים *and God said*; or he must substitute the neuter pronoun [it], as in the word וְיָהִי “and he was,” i. e. *and it was*. ^e i. e. *One day.* ^f i. e. *An expanse shall be.* ^g בְּ in, תוֹךְ midst of. ^h הַ the, מַיִם waters.

וַיַּעַשׂ	:	לְמַיִם ^b	מַיִם	בֵּין	מַבְדִּיל ^a	וַיְהִי
And-he-made	.	to-the-waters	waters	between	a divider	and-he-shall-be
הַמַּיִם		בֵּין	וַיַּבְדִּיל	אֶת־הַרְקִיעַ ^c	אֱלֹהִים	
the-waters		between	and-he-divided	, the-expanse	God	
הַמַּיִם		וּבֵין ^f	לְרַקִּיעַ ^e	מִתַּחַת ^d	אֲשֶׁר	
the-waters		and between	to-the-expanse	from under	[were] which	
וַיִּקְרָא	:	כֵּן	וַיְהִי־	לְרַקִּיעַ ^e	מֵעַל ^g	אֲשֶׁר
And ⁶ -he-called ⁶	.	so	and-it-was	to-the-expanse	from-above	[were] which
בֹּקֶר		וַיְהִי	עֶרֶב	וַיְהִי	שָׁמַיִם	לְרַקִּיעַ
morning		and-he-was	evening	And-he-was	.heavens	to-the-expanse
						God
				יּוֹם	שֵׁנִי	
				.second ^h	day	

The learner may now, by way of practice, proceed to divide the following words into their respective syllables, and to analyze them in the same manner as first four verses, page 47.

PRACTICE.

Gen. i. 9—13.

וַיֹּאמֶר	אֱלֹהִים	יִקְוּ ⁱ	הַמַּיִם	מִתַּחַת	הַשָּׁמַיִם
the-heavens	from-under	the-waters	they-shall-be-assembled	God ²	And ¹ -he-said ¹
אֶל	מְקוֹם	אֶחָד	וְתִרְאָה	הַיַּבֵּשָׁה ^j	וַיְהִי־כֵן
.so	and-it-was	, the dry-land ¹	and-she-shall-be-seen	, one ^k	place
					to

^a A divider, or something that shall cause a separation. The meaning of this clause is, that the expanse shall form a separation, &c.
^b לְ to the, מַיִם waters. * This word is not expressed in English.
^c הַ the, רַקִּיעַ expanse. ^d מִ from, תַּחַת under. ^e לְ to the, רַקִּיעַ expanse. ^f וּ and, בֵּין between. ^g מִ from, עַל above. ^h *i. e.* The second day. ⁱ Pronounced yik-kā-vū. ^k *i. e.* To one place.
¹ *i. e.* And let the dry land be seen or appear. See note ^d, in the preceding page.

וַיִּקְרָא אֱלֹהִים לַיַבֶּשֶׁת אֶרֶץ וּלְמַקְוֵהָ^a
 and-to-the-collection-of , earth to-the-dry-land God² And¹-he-called¹

הַמַּיִם קָרָא יַמִּים וַיִּרְא אֱלֹהִים כִּי-טוֹב :
 .good that-[it-was] God and-he-saw , seas he-called the-waters

וַיֹּאמֶר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ / דְּשֵׂא עֵשֶׂב מְזִרְעֵ^b
 seeding herb grass the-earth she-shall-germinate God² And-he-said¹

וַיֵּרַע עֵץ פְּרִי עֹשֶׂה-פְּרִי לְמִינוֹ אֲשֶׁר זָרַע-בּוֹ
 in-him his-seed [hath]-which after-his-kind fruit producing fruit^c tree , seed

עַל הָאָרֶץ וַיְהִי-כֵן : וַתּוֹצֵא אֶת-הָאָרֶץ^d
 the-earth⁶ And⁵-she-brought-forth⁵ .so and-it-was , the-carth upon

דְּשֵׂא עֵשֶׂב מְזִרְעֵ זָרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה-פְּרִי
 fruit producing and-tree ,after-his-kind seed seeding herb , grass

אֲשֶׁר זָרַע-בּוֹ לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי
 that-[it was] God⁶ And⁵-he-saw⁵ .after-his-kind in-him his-seed [had] which

טוֹב : וַיְהִי עָרֵב וַיְהִי בֹקֶר יוֹם שְׁלִישִׁי :
^e third day morning and-he-was evening And-he-was .good

To render the following Reading Lessons as useful as possible, the Hebrew letters expressing the modification of words are printed in *open letters*, and their corresponding English words and variations in *italics*. By this method, the learner will be enabled to acquire, practically, the import of the *prefixes and affixes*, and to ascertain the precise meaning of the Hebrew words.

^a וַי and, לְ to, מַקְוֵה collection of.
 i e. *Having the property of yielding seed.*
^d i. e. And the earth brought forth.
 and it was morning the third day.

^b m. l. *Causing seed.*
^c i. e. Fruit-trees.
^e i. e. And it was evening

(Genesis, xxix. 4—11.)

וַיֹּאמֶר לָהֶם יַעֲקֹב	<i>And¹-he-said¹ unto²-them² Jacob^a,</i>
אָחֵי מִיָּיִן	<i>my-Brethren^b, from-whence [are]</i>
אַתֶּם וַיֹּאמְרוּ מִחָרָן	<i>ye? And-they-said, from-Haran</i>
וַיֹּאמֶר לָהֶם :	<i>we [are]. And-he-said to-them,</i>
הֲיָדַעְתֶּם אֶת-לָבָן בֶּן-נָחוֹר	<i>know-ye Laban [the] son-of</i>
וַיֹּאמְרוּ יָדַעְנוּ :	<i>Nahor? And-they-said, we-know</i>
וַיֹּאמֶר לָהֶם הֲשָׁלוֹם	<i>And-he-said unto-them, Is peace</i>
לּוֹ וַיֹּאמְרוּ שָׁלוֹם :	<i>to him^d? And-they-said, peace^c :</i>
וַהֲגִיחַ רָחֵל בָּתוּרָה	<i>and-behold, Rachel his-daughter</i>
בָּאָה עִם-הַצֹּאֵן :	<i>cometh with the-sheep^e.</i>
וַיֹּאמֶר הֲיֵן עוֹד הַיּוֹם	<i>And-he-said, Lo, yet the-day [is]</i>
גָּדוֹל לֹא-עֵת הַתְּאָסֵף	<i>great^h [it is] not time to-be-gathered</i>
הַמִּקְנֵה הַשֶּׁקֶט וְהַצֹּאֵן	<i>the-cattle ; water-yeⁱ the-sheep,</i>
וּלְכוּ רְעוּ :	<i>and-go [and] pasture.</i>

^a *i. e.* And Jacob said unto them. ^b *i. e.* My friends. ^c הֲ in this word, and הֲ in הֲשָׁלוֹם are the signs of interrogation. ^d *i. e.* Is he well? ^e *i. e.* He is well. ^f בָּאָה the accent is on the last syllable, showing it to be the participle feminine, used to indicate the present tense, viz. 'she cometh.' But בָּאָה in verse 9, has the accent on the penultimate syllable, indicating it to be the past tense, and it is, therefore, rendered 'she came.' ^g צֹאֵן is the name for small cattle, such as sheep, goats, &c. ^h *i. e.* It is yet early in the day. ⁱ *m. l.* Make ye, or cause ye the sheep to drink.

וַיֹּאמְרוּ לֹא נִשְׁכַּל	<i>And-they-said, not we-shall-be able^a</i>
עַד אֲשֶׁר יֵאָסְפוּ	<i>until that they-shall-be-assembled</i>
כָּל-הַעֲדָרִים וְגִלְלוּ	<i>all the-flocks, and-they-shall-roll^b</i>
אֶת-הָאֶבֶן מֵעַל פִּי	<i>the-stone from-above [the]-mouth-</i>
הַבְּיָר וְהִשְׁקִינֵנוּ	<i>of the-well, and-we-shall-water^c</i>
הַצֹּאן :	<i>the-sheep.</i>
עוֹדָנָה מְדַבֵּר	<i>While-yet-he [was] speaking</i>
עִמָּם וְרַחֵל בָּאָה עִם-	<i>with-them^d, and-Rachel came with</i>
הַצֹּאן אֲשֶׁר	<i>the-sheep which [belonged]</i>
לְאָבִיהָ בִּי רְעָה ^e	<i>to-her-father ; for a-shepherdess</i>
הִיא : וַיְהִי כִּי אֲשַׁר ^g	<i>she [was]. And-it-was when</i>
רָאָה יַעֲקֹב אֶת-רַחֵל בַּת-	<i>Jacob² saw¹ Rachel [the] daughter-</i>
לָבָן אָחִי	<i>of Laban [the] brother-of</i>
אִמּוֹ וְאֶת-צֹאן	<i>his-mother, and-[the]-sheep-of</i>
לָבָן אָחִי אִמּוֹ	<i>Laban [the] brother-of his-mother,</i>
וַיִּגַּשׁ יַעֲקֹב ^h	<i>and¹-he-approached¹ Jacob²,</i>
וַיִּגֹּל אֶת-הָאֶבֶן	<i>and-he-rolled the-stone</i>
מֵעַל פִּי	<i>from-above [the] mouth-of</i>
הַבְּיָר וַיִּשְׁקֵן ⁱ אֶת-	<i>the-well, and-he-wateredⁱ the</i>

^a *i. e.* We cannot.

^b *i. e.* And the *shepherds* will roll.

^c See

note¹, p. 58.

^d *i. e.* During the time he was speaking to them.

^e See note^f, p. 58.

^f The feminine of רְעָה *a shepherd*.

^g m. l.

As which he saw Jacob, i. e. just as Jacob saw Rachel.

^h *i. e.* And

Jacob approached.

ⁱ See note¹, p. 58. Pronounced *vay-yashk*.

צֹאן לָבָן אֶחָיו	sheep-of Laban [the] brother-of
אִמּוֹ : וַיִּשְׁקֵן יַעֲקֹב	his-mother. And ² -he-kissed ² Jacob ³
לְרַחֵל וַיִּשָּׂא	to-Rachel, and-he-lifted-up
אֶת-קוֹלוֹ וַיִּבְדֵּה ^a :	his-voice, and-he-weep.
וַיִּגַּד יַעֲקֹב לְרַחֵל כִּי	And ¹ -he-told ¹ Jacob ² to Rachel that
אֶחָיו אֲבִיהָ הוּא	[the] brother ^b -of-her-father he [was],
וְכִי בֶן-רִבְקָה	and-that [the] son of Rebecca
הוּא וַתֵּרֶן וַתִּגַּד	he [was]; and-she-ran and-she-told
לְאָבִיהָ :	[it] to-her-father.

(Genesis, xxxi. 36—43.)

וַיַּעַן יַעֲקֹב וַיֹּאמֶר	And ¹ -he-answered ¹ Jacob ² and-said
לְלָבָן מַה-פְּשָׁעִי	to-Laban, What [is] my-trespass ?
מַה חַטָּאתִי כִּי	What [is] my-sin ? that
דָּלַקְתָּ אַחֲרָי :	thou-hast-pursued after-me.
כִּי מִשְׁשָׁתָה	[Now] that thou-hast-searched
אֶת-כָּל-כֵּלֵי מַה-	all-my-vessels, what
מָצָאתָ מִכֹּל	hast-thou-found from-all [the]

^a There are three dots in the letter ך. The first is *duqesh*, indicating that ך is pronounced like *ch* in *chord*. The two other dots are *sh'va* final. (See p. 29.) Root כָּבַהּ to weep. ^b i. e. That he was a relative or kinsman. ^c The second (ר) in this word is *short*, because it forms a *compound unaccented syllable*. (See p. 41.)

כְּלֵי-בַיִתָּךְ שִׁים	vessels-of thy-house ? place [it]
כֹּה נִגַּד אִתִּי	here before my-brethren
וְאִתֵּיךְ	and-thy-brethren,
וְיִכְחֹר בֵּין	and-they-shall-decide ^a between
שְׁנַיִם : זֶה עֶשְׂרִים שָׁנָה	us-two. This twenty years ^b
אֲנִי עִמָּךְ רַחֵלָה	I [have been] with-thee, thy-cwes
וְעֵינֶיךָ לֹא	and-thy-she-goats not
שָׁבְלוּ	have cast-their-young
וְאֵילֵי צֹאנֶיךָ לֹא	and-[the] rams-of thy-flock not
אָכַלְתִּי : טֶרֶפָה ^c	have I eaten. What-was-torn [of
לֹא-הֵבֵאתִי	beast ^c] not-have-I-brought
אֵלֶיךָ אֲנִי	unto-thee, [but]-I
אֲחַטָּה ^d	was-obliged-to-bear-the-loss ^d ;
מִיָּדִי תִבְקֹשְׁנָה ^e	from-my-hand didst-thou-require-it ^e ,
וְגִנְבֹתַי יוֹם וְגִנְבֹתַי	[whether] stolen by day or-stolen-by
לַיְלָה : הִיָּתֵתִי בַיּוֹם	night. [Where] I-was in-the-day
אֲכַלְנִי חֶרֶב ^g	consumed-me [the] heat ^g ,
וְקָרַח בַּלַּיְלָה	and-[the]-frost in-the-night,

^a *i. e.* That they may decide. ^b *Heb.* year. ^c *m. l.* A torn one, *f.* ^d *m. l.* I-should-miss-her, *i. e.* I was obliged to account for whatever was torn by beasts. ^e *m. l.* Thou-wouldst seek-[her], *i. e.* the torn one, וְ ought to have had *duyesh*. This and the preceding tense are in Hebrew in the future ^f וְגִנְבֹתַי (ו) in this and the following word, is substituted for (ו), and has, therefore, *metheg* annexed. (See page 42.) ^g *lit.* The dryness, or the drought.

וַתֵּדָר שְׁנָתִי	<i>and-she^a-wandered my-sleep</i>
מֵעֵינַי : זֶה-לִּי	<i>from-mine-eyes. This-[is]-to-me</i>
עֶשְׂרִים שָׁנָה בְּבֵיתְךָ	<i>twenty years^b in-thy-house^c ;</i>
עִבַדְתִּיךָ אַרְבַּע-עֶשְׂרֵה	<i>I-served-thee fourteen</i>
שָׁנָה בְּשְׁתֵּי בָנוֹתֶיךָ	<i>years^b for-two-of thy-daughters,</i>
וְשֵׁשׁ שָׁנִים בְּצֹאנְךָ	<i>and-six years for-thy-cattle ;</i>
וַתַּחֲלֶנּוּ אֶת-מִשְׁכָּרְתִּי	<i>and-thou-didst-change my-wages</i>
עֶשְׂרֵת מִנִּים : לֹאֵלֹהֵי	<i>ten times. Unless [the] God-of</i>
אָבִי אֱלֹהֵי אַבְרָהָם	<i>my-father, [the] God-of Abraham,</i>
וַיִּפְחַד ^b יִצְחָק הָיָה	<i>and [the]-fear^d-of Isaac, had-been</i>
לִי כִי עָתָה רִיקָם	<i>for-me^e, surely now empty</i>
שִׁלַּחְתָּנִי	<i>thou-wouldest-have-sent-me-away</i>
אֶת-עֲנִי ^ו וְאֶת-יָגִיעִי	<i>my-affliction and-the-labours-of</i>
כַּפְּי רָאָה אֱלֹהִים	<i>my-hands God saw^f,</i>
וַיִּכַח אִמְשׁ ^g :	<i>and-he-decided^g last-night.</i>
וַיַּעַן לָבֵן וַיֹּאמֶר	<i>And-he-answered Laban and-said</i>
אֵל יַעֲקֹב הַבְּנוֹת	<i>unto Jacob,—Thy-daughters [are]</i>
בָּנוֹתֵי וְהַבָּנִים	<i>my-daughters, and-the-sons [are]</i>
בָּנָי וְהַצֹּאֵן	<i>my-sons, and the-cattle [are]</i>

^a *i. e.* My sleep wandered, &c. שְׁנָה sleep, being of the feminine gender.

^b *Ileb.* year.

^c *i. e.* I have now been twenty years, &c.

^d *i. e.* He whom Isaac revered, namely, God.

^e *i. e.* With me.

^f *Ileb.* saw God, *i. e.* God saw.

^g Or rebuked.

צֹאנַי וְכָל אֲשֶׁר-אַתָּה	<i>my-cattle, and-all which thou</i>
רֹאֵה לִי-הוּא	<i>seest, to-me it-[is]^a ;</i>
וְלִבְנֹתַי מָה	<i>and-to-my-daughters what</i>
אֲעֲשֶׂה לָאֵלֶּה הַיּוֹם אוֹ	<i>shall-I-do to-these this-day, or</i>
לְבָנֵיהֶן אֲשֶׁר	<i>unto-their-children which</i>
יִלְדוּ :	<i>they-have-born.</i>

Nathan's Parable. (2 Sam. xii. 1--12.)

וַיִּשְׁלַח יְהוָה אֶת-נָתָן אֶד- דָּוִד וַיָּבֹא אֵלָיו	<i>And¹ the-Lord² sent Nathan to David, and-he-came unto-him,</i>
וַיֹּאמֶר לוֹ שְׁנֵי אַנְשִׁים הָיוּ בְּעִיר אַחַת ^b אֶחָד עָשִׂיר וְאֶחָד רֹאשׁ : לְעָשִׂיר הָיָה ^c צֹאן וּבָקָר הַרְבֵּה מְאֹד וְלְרֹאשׁ אֵין-כֹּל ^e כִּי אִם-כִּבְבֶּשֶׂה אַחַת קָטָנָה אֲשֶׁר קָנָה וַיְחַיֶּהָ	<i>and-he-said to-him. Two men were in¹ one² city¹; one rich, and-one poor. To-the rich man was^c flocks and-herds much very^d. And-to-the-poor-man nothing^e at- all, save one⁴ little⁵ ewe-lamb³, which [he-had]-bought, and-he-nourished-her,</i>

^a *m. l.* To me, he, *i. e.* is mine, or belongs to me.

the-city one.

abundance.

^c *i. e.* The rich man had.

^e *i. e.* And the poor man had nothing, &c.

^b *m. l.* In-

^d *i. e.* In great

וַתִּגְדַּל עִמּוֹ	<i>and-she-grew-up with-him,</i>
וַעֲסִבּוּ בְנָיו יַחְדָּו	<i>and-with his-children together;</i>
מִמֶּנּוּ אֵת אֶכְלָו ^a	<i>from-his-morsel she-used-to eat,</i>
וּמִכִּסּוֹ	<i>and-from-his-cup</i>
תִּשְׁתֶּה ^b	<i>she-used-to drink,</i>
וַיִּחַיֵּץ בְּחִיקוֹ תִשְׁכַּב ^b	<i>and-in-his-bosom she-used-to-lie,</i>
וַתְּהִי-לּוֹ	<i>and-she-was to-him</i>
כִּבְתּוֹ : וַיָּבֵא	<i>as-a-daughter. And-there-came^c</i>
הַלֵּוִי לְאִישׁ הָעֵשִׂיר	<i>a-traveller to²-the³-rich³-man²,</i>
וַיִּחַמְלֵל לְקַחַת	<i>and-he-had-compassion to-take</i>
מִצֹּאֲנוֹ	<i>from-his-[own]-flock</i>
וּמִבְּקָרוֹ	<i>and-from-his-[own]-herd</i>
לְעֵשׂוֹת	<i>to-make-[a feast]</i>
לְאִרְחָה	<i>to-the-way-faring-man</i>
הַבָּא לּוֹ	<i>who-had-come unto-him,</i>
וַיִּקַּח אֹתוֹ-	<i>and-he-took the</i>
כִּבְשֵׁת לְאִישׁ הָרֵאשׁ	<i>lamb-of the²-poor³-man²</i>
וַיַּעֲשֶׂה לְאִישׁ	<i>and-prepared-it^d for-the-man</i>
: הַבָּא אֵלָיו	<i>that-had-come unto-him.</i>
וַיִּתְּרֵהּ ^e אַף	<i>And-it-kindled^e [the]-anger-of</i>

^a אֵת a morsel, bit, or piece of bread.

^b These three verbs are in Hebrew in the *future tense*, a mode of expression generally employed to indicate an action which is frequently or usually done.

^c *Heb.* and-he-came.

^d *m. l.* And he made her, *i. e.* he dressed the

lamb. ^e *m. l.* And he kindled; אַף *anger*, being masculine.

דָּוִד בְּאִישׁ	David <i>against-the</i> -man,
מְאֹד וַיֹּאמֶר אֶל	exceedingly, <i>and-he</i> -said unto
נָתָן חַי־יְהוָה כִּי	Nathan, [as] <i>the</i> -Lord ¹ -liveth ² that
בֶּן-מוֹת הָאִישׁ	a son- <i>of</i> -death ^a [is] <i>the</i> -man
הָעֹשֶׂה זֹאת: וְאֶת-הַכֶּבֶד שָׂה	<i>that</i> -doeth this. <i>And-the</i> -lamb
יְשַׁלֵּם אַרְבַּעַתָּיִם עֶקֶב אֲשֶׁר	<i>he</i> -shall-pay four-fold, because
עָשָׂה אֶת-הַדָּבָר הַזֶּה	<i>he</i> -did this ² thing ³ ,
וְעַל אֲשֶׁר לֹא-הֶמַּל:	<i>and</i> -because <i>he</i> -did ⁴ not ³ pity ⁴ .
וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה	<i>And</i> ¹ Nathan ³ said ¹ <i>to</i> -David. Thou
הָאִישׁ כֹּה-אָמַר	[art] <i>the</i> -man. Thus said [the]
יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי	Lord God- <i>of</i> Israel, I
מִשְׁחָתָיִךָ לְמֶלֶךְ-עַל-	anointed- <i>thee</i> for- <i>a</i> -king over
יִשְׂרָאֵל וְאֲנֹכִי הִצַּלְתָּיִךָ	Israel, <i>and</i> -I delivered- <i>thee</i>
מִיַּד שָׂאוּל:	from <i>the</i> -hand- <i>of</i> Saul.
וְאֶתְּנָה לְךָ אֶת-בַּיִת	<i>And</i> -I-gave to- <i>thee</i> <i>the</i> -house- <i>of</i> -
אֲדֹנָיִךָ וְאֶת-נָשָׁיו	<i>thy</i> -master ^b , <i>and</i> - <i>the</i> wives- <i>of</i>
אֲדֹנָיִךָ בְּחִיקָךָ	<i>thy</i> -master into- <i>thy</i> -bosom,
וְאֶתְּנָה לְךָ אֶת-בַּיִת	<i>And</i> -I-gave to- <i>thee</i> <i>the</i> -house- <i>of</i>
יִשְׂרָאֵל וְיְהוּדָה וְאִם מְעַט	Israel <i>and</i> -Judah, <i>and</i> -if little ^c
וְאֶסְכַּח לְךָ	<i>then</i> -I-would-add to- <i>thee</i>

^a "A son of death the man," *i. e.* the man who did this, deserves death.

^b *Heb.* masters. The plural of this word being mostly used instead of the singular.

^c *i. e.* If these be too little (few), I would add as many and as many more.

בְּהֵנָה וּבְהֵנָה : מִדָּוָע	<i>as-they and-as-they^a. Why</i>
בְּנִי־דָבַר אֶת־דְּבַר	<i>hast-thou despised-the-word-of</i>
יְהוָה לַעֲשׂוֹת * הָרַע	<i>the-Lord, to-do what-is evil^b</i>
בְּעֵינָיו אֶת אֲוִרְיָה הַחִתִּי	<i>in-his-eyes^c? Uriah the-Hittite</i>
הִכִּיתָ בַחֶרֶב	<i>thou-hast-smitten with-the-sword,</i>
וְאֶת־אִשְׁתּוֹ לָקַחְתָּ	<i>and-his-wife thou-hast-taken</i>
לָךְ לְאִשָּׁה וְאֶת־	<i>to-thee for-a-wife, and-him</i>
הִרְגִיתָ בַחֶרֶב	<i>thou-hast-slain with-the-sword-of</i>
: בְּנֵי עַמּוֹן	<i>the-sons-of Ammon.</i>

(Psalm xxiv. 11—15.)

לְכוּ בְנֵי־יְהוָה ^e שְׁמַעוּ־לִי	<i>Come-ye children, hearken-ye unto-</i>
: יְרֵאתָ יְהוָה לְלַמְדָּכֶם :	<i>me : [The]-fear-of the-Lord I-will-</i>
מִי־הָאִישׁ הַחֹפֵץ חַיִּים ^e	<i>Who [is] the-man that-desireth life,</i>
: אֵהֵב יָמִים לְרֵאוֹת ^h טוֹב :	<i>[that] loveth days to-see-good ?</i>
נִצּוֹר לְשׁוֹנֵךְ מֵרָע	<i>Keep thy-tongue from-evil,</i>
: וּשְׂפָתֶיךָ ⁱ מִדְּבַר מְרָמָה :	<i>and-thy-lips from-speaking deceit.</i>
סוּר מֵרָע וַעֲשֵׂה־טוֹב	<i>Depart from-evil and-do good,</i>
: בְּקִשׁ שְׁלוֹם וְרִדְפֵהוּ :	<i>seek peace and-pursue-it^k.</i>

^a *i. e.* As many and as many.

* From עָשָׂה to do.

^b Heb.*The evil, i. e.* that which is evil.^c *i. e.* In his sight.^d *Lit.* go ye.^e *Sing.* בֶּן a son, *plu.* בָּנִים sons, or children.^f יְרֵאתָ fear, יְרֵאתָ fear of.^g This word is never used in the singular number.^h From רָאָה to see.ⁱ שְׂפָתָהּ a lip.^k *Heb.* him.

(Isaiah lviii. with slight alterations.)

פָּרֶם לָרֵעֵב לֶחֶמֶךָ	Break <i>to-the-hungry thy-bread</i> ,
וְעֲנִיִּים מְרוּדִים הָבֵא בֵּית	<i>and</i> ¹ -[the] afflicted ² poor ¹ bring- into [the] house ;
כִּי-תִרְאֶה אָ עָרוֹם וְכִסִּיתוּ	when <i>thou-seest</i> [the]-naked <i>then-</i> <i>cover-him</i> :
וּפִמְבִּשְׁתָּךְ לֹא תִתְעַלֵּם ³ :	<i>and-from-thy-flesh</i> [do] not hide- <i>thyself</i> .
אָז תִּקְרָא וַיהוָה יַעֲנֶה	Then <i>shalt-thou-call and-the-Lord</i> <i>will answer</i> ;
תִּשְׁעַ וְיֹאמַר הִנְנִי :	<i>thou-shalt-ery, and-he-will-say,</i> <i>Here-I-am.</i>

(Proverbs vii. 1—4.)

בְּנִי שְׁמֹר מִצְוֹתַי ⁴ וְחִיָּה	<i>My-son, keep my-commandments</i> <i>and-live</i> ;
וְתוֹרָתִי ⁴ כְּפֵאִישׁוֹן ⁵ עֵינֶיךָ :	<i>and-my-law as-the apple-of thine-</i> <i>eyes.</i>
קִשְׂרֵם עַל-אֶצְבְּעוֹתַיךָ	Bind- <i>them</i> upon <i>thy-fingers</i> ,
כְּתִבֵם עַל-לִוַח לִבְךָ :	write- <i>them</i> upon <i>the-table-of thine-</i> <i>heart.</i>
אָמֹר לְחִכְמָה אֲחֹתִי ⁶ אֵת	Say <i>unto-wisdom, My-sister thou-</i> <i>[art]</i> ;
וּמִדַּע לְבִינָה תִקְרָא :	<i>and-a-friend to-understanding</i> <i>thou-shalt-call</i> ⁷ .

^a *m. l.* If thou shouldst see.

^b *m. l.* Not *shalt-thou-hide-thyself*.

^c *Sing.* מִצְוָה *mits-vāh, a command.*

^d הַתּוֹרָה *a law.*

^e *m. l.* *The little man* ; a name given to the apple of the eye from the reflected image it presents to the beholder.

^f אֲחֹת *a sister.*

^g *i. e.* Consider understanding as thy friend.

כִּי אֶרְךָ יָמִים בְּיְמִינָהּ	For length-of days [is] in-her-right-hand,
בְּשֵׁמֶלֶתָּהּ עֵשֶׂר וְכָבוֹד :	in-her-left-hand riches and-honor.
דְּרָכֶיהָ דְּרָכֵי נֵעַם	Her-ways [are] ways-of pleasantness,
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם :	and-all her-paths [are] peace.

Proverbs vi. 6—11.

לֵךְ אֶל־נְמָלָה עֲצִל	Go to [the] ant, [thou]-sluggard ;
רְאֵה דְרָכֶיהָ וְחָכֵם :	see her-ways, and-be wise.
אֲשֶׁר אֵין־לָהּ קָצִין	Which not to-her ^a [a] guide,
שֹׁטֵר וּמְשַׁל	overseer, and-ruler. [Yet]
תִּבְנֶין בְּקִיִּין לַחֲמָה	She-provideth in-summer her-meat,
אֲגַרְהָ ^b בְּקָצִיר מֵאֲכָלָהּ :	she-gathereth in-harvest her-food.
עַד־מָתִי עֲצִל תִּשְׁכַּב	How long ^c sluggard ! wilt-thou-lie down ?
מָתִי תִקְוִים מִשְׁנַתָּהּ	when wilt-thou-arise from-thy-sleep ?
מְעַט שְׁנֹתָ ^d מְעַט תִּנּוּמֹתָ	[Yet a] little sleep, [a] little slumber,
מְעַט חֲבוּק יָדַיִם לְשֹׁכֵב :	[a] little folding-of hands, to-lie down,—
וּבֹא־כְמֹהֶלֶךְ רֹאשֶׁךָ	And-he-will-come like-a-traveller thy-poverty ^f
וּמְחַסְרֶךָ כְּאִישׁ מִגֹּן :	and-thy-want as-a-man [with a]-shield ^g .

^a Who has neither guide, nor overseer, nor ruler, yet provideth, etc.

^b Heb. She gathered.

^c Heb. Until when.

^d שְׁנָה sleep.

^e תִּנּוּמָה slumber.

^f i. e. Thy poverty will come suddenly.

^g i. e. As an armed man.

Cant. ii. 10—14.

עָנָה דוּדִי וְאָמַר לִי	<i>He-called-aloud my-beloved^a and-said to-me,</i>
קוּמִי לְךָ רַעִיְתִי יָפְתִי וּלְבִי-לְךָ :	<i>Arise^b my-love, my-beauty, and-come-away^d.</i>
כִּי-הִגְיָה הַחֶמְדָּה עָבַר הַגֶּשֶׁם הַחֶלֶף הַחֶלֶף לֹא :	<i>For lo, the-winter hath-passed, the-rain hath-flitted-away, he-is-gone^e.</i>
הַנִּצְנָנִים נִרְאוּ בְּאֶרֶץ	<i>The-blossoms have-appeared on-the-earth,</i>
עַת הַזְמִיר הִגִּיעַ * וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרֶצְנוּ :	<i>the-time-of-song* hath-come, and-the-voice-of the-turtle hath-been-heard in-our-land :</i>
הַתְּאֵנָה הִנְטָה בְּנִיחָהּ	<i>The-fig-tree she-hath-embalmed her-green-figs,</i>
וְהַגְּפִנִים סִמְדָּר נִתְנוּ רִיחַ	<i>and-the-vines, [the] tender-grape, they-have-yielded fragrance.</i>
קוּמִי-לְךָ רַעִיְתִי יָפְתִי וּלְבִי-לְךָ :	<i>Arise my love, my-beauty, and-come-away^d.</i>
יוֹנָתִי בְּחַגְוֵי הַסֶּלַע	<i>My-dove! [who art] in-the-cleft-of the-rock,</i>
הֲרֵאִינִי ^h אֶת-מְרִאִיךָ	<i>[O] let-me-see thy-countenance,</i>
הֲשִׁמְעֵנִי ⁱ אֶת קוֹלְךָ	<i>let-me-hear thy-voice ;</i>
כִּי-קוֹלְךָ עָרֵב	<i>for sweet³ [is] thy-voice²,</i>
וּמְרִאִיךָ ^k נֹאמָה :	<i>and-thy-countenance [is] comely.</i>

^a *i. e.* My beloved exclaimed. ^b *Heb.* arise to thee (an idiomatic expression). ^c *Heb.* רַעִיְתִי a female friend, companion. ^d *Heb.* and go to thee (an idiomatic expression). ^e *Heb.* he is gone to him, (an idiomatic expression). ^f *m. l.* Were seen. * *Heb.* the song. ^g *m. l.* He has touched, *i. e.* arrived. ^h *m. l.* Cause me to see. ⁱ *m. l.* Cause me to hear. ^k מְרִאִיךָ from נֹאמָה to see.

(Cant. vi. 2—4.)

אֲנִי יִשְׁנָה וְלִבִּי עֹר	I sleep, <i>but</i> ^a - <i>my</i> -heart waketh:—
קוֹל דּוֹדִי רוֹפֵק	[The]-voice-of <i>my</i> -beloved — he knocketh !
“ פֶּתַח־לִי אֲחֹתִי ”	“ Open-to-me, <i>my</i> -sister !
רַעֲיָתִי יוֹנָתִי תַמְכֹּתִי	<i>my</i> -love, <i>my</i> -dove, <i>my</i> -innocent-one!
שָׂרְאֵשִׁי גִמְלָא־טָל	<i>for</i> - <i>my</i> -head <i>is</i> -filled [with] dew,
“ קַנּוֹצוֹתַי רְסִיסֵי לַיְלָה : ”	<i>my</i> -locks [with] <i>the</i> -drops-of-[<i>the</i>]-night.”
פָּשַׁטְתִּי אֶת־כְּתָנֹתַי	<i>I</i> -have-put-off <i>my</i> -garment
אֵיכָכָה אֶלְבָּשֶׁנָּהּ	how <i>shall</i> - <i>I</i> -put-it- ^b on ?
רָחַצְתִּי אֶת־רַגְלִי	<i>I</i> -have-washed <i>my</i> -feet,
אֵיכָכָה אֶטְנַפֶּם :	how <i>shall</i> - <i>I</i> -defile-them ?
דּוֹדִי שָׁלַח יָדוֹ מִן־הַחֹר	<i>My</i> -beloved put-forth <i>his</i> -hand from <i>the</i> -lattice,
וּמַעֵי הַמּוֹף עָלָיו :	<i>and</i> - <i>my</i> -bowels yearned ^c for- <i>him</i> .

(Man's Nothingness. Job xiv. 1—10.)

אָדָם יֵלֵד אִשָּׁה	Man born-of woman
קָצֵר יָמָיו וְשָׁבַע־רָגְוֹ :	[is] short-of-days <i>and</i> -full-of trouble,
כַּצִּיץ יֵצֵא וְיִמָּל	<i>Like</i> -a-flower <i>he</i> -cometh-forth <i>and</i> - <i>is</i> cut-off ;

^a *Heb.* and.
gender.

^b *Heb.* her, because בְּתוּלָה is of the feminine

^c An expression denoting great compassion.

^d *Lit.* And saturated, or satiated of.

וַיִּבְרַח כַּצֵּל וְלֹא יִעֲמֹד ^a	<i>and-fleeth like-a-shadow, and^b- abideth⁴-not³</i>
אֶף-עַל-זֶה פָּקַחְתָּ עֵינַיִךְ	Even upon him ^b hast-thou- opened <i>thine</i> -eyes ?
וְאַתָּה תָּבִיא בְּמִשְׁפָּט : עִמָּךְ	<i>And-ME wilt-thou-bring in- judgment with-thee ?</i>
מִי־יִתֵּן טָהוֹר מִטָּמֵא	Who <i>can</i> -produce ^c clean from- unclean ?
: לֹא אֶחָד	Not one ^d .
אִם־הֲרוּצִים יָמָיו	If determined [be] <i>his</i> -days,—
מִסְפַּר־הַדְּשִׁימִים ^e אִתָּךְ	[if the] number- <i>of his</i> -months [be] with- <i>thee</i> ,—
: הֲקִיף עֲשִׂיתָ וְלֹא יַעֲבֹר	[if] <i>his</i> -bounds <i>thou</i> -have-made— which ^f he-cannot-pass :—
שָׁעָה מֵעַלָּיו וַיִּחְדַּל	[Then] turn from-upon-him, and- let-him- <i>cease</i> ^g ,
: עַד־יִרְצֶה פְּשָׁכִיר יוֹמוֹ	until <i>he</i> -shall-accomplish, as-a hireling, <i>his</i> -day ^h .
כִּי יֵשׁ לְעֵץ הַתְּקוּהָ	For there-is to- <i>the</i> -tree a-hope,
אִם־יִפְרֹת וְעוֹד יִחְלִיף	if <i>he</i> -should-be-cut-down, again ⁱ <i>will</i> -he reproduce ^k ,
וְיִזְנְקוּ ^l לֹא תִחְדַּל	<i>and</i> - <i>his</i> -suckers- <i>will</i> not- <i>cease</i> ^m .

^a *m. l.* And he shall not stand. ^b Heb. *this*^m, *i. e.* upon this *being*.
^c Heb. shall give, *i. e.* who can expect purity from impurity. ^d *i. e.* None.
^e The first (ר) is short (ו). ^f *m. l.* And not he shall pass.
^g *i. e.* And let him cease to suffer. ^h *i. e.* Until like a hireling he shall have accomplished his task.
ⁱ Heb. And again.
^k Heb. and he will exchange, *i. e.* produce fresh branches. ^l *Sing.*
^m *i. e.* Will not fail.

אם-יִקְוֶה בְּזָרְזוֹ שְׂרֵשׁוֹ	If <i>he should-become-old in-the-earth his-root</i> ^a
: בְּעֶפְרָה יָמוּת גִּזְעוֹ :	<i>and-in-the-dust should-he-die his-stem</i> ^a .
מֵרִיחַ מַיִם פָּרַחַה	<i>From-the-scent-of water he-will-flourish ;</i>
: וְעֵטָה קָצִיר בְּמוֹ-נֹטַע :	<i>and-he-will-produce a-harvest^b as-a plant^c.</i>
וְגִבֹר יָמוּת וַיִּחַלֵּשׁ	<i>But-man dieth and-wasteth-away.</i>
: וַיָּגֹעַ אָדָם וַיֵּאָיֵף :	<i>and¹ man² expireth¹ and-where [is] he ?</i>

^a *i. e.* Should its root become old,—should its stem die, yet the tree will again revive, etc. ^b קָצִיר *a harvest*, or according to some, *a cutting*, *i. e. young shoots*.

^c נֹטַע *a plant*. Thus several of the versions, Jarchi, and other commentators, who consider this word as a *noun*: many grammarians, however, consider it as a *verb*, and then the words בְּמוֹ נֹטַע ought to be rendered, ‘*as when fresh planted*.’

^d זָכַר, יָגֹעַ, אָדָם—These words have this in common, that they all signify *man*, yet there is some distinction between them. The first, derived from אֲדָמָה *ground, earth*, is mostly applied to man in general, or mankind, *common, earthly man*. The second, derived from אָנַח, *to be sick, mortal*, includes the idea of *mortality*, *i. e. mortal man*. The third, derived from זָכַר, *to be strong*, includes the idea of *strength and power*. Hence the propriety of these terms in their respective places, and particularly of the word וַיִּחַלֵּשׁ ‘*and he had become weak*.’ The literal sense of this verse is, וְגִבֹר *and the powerful man dies*, וַיִּחַלֵּשׁ having previously been deprived of his strength.

(The same sentiments expressed by the inspired Psalmist.

Psalm ciii. 15—17.)

אָנֹשׁ כְּהֶעָר יָמָיו	Man like-grass [are] his-days;
כְּצִיֵּן הַשָּׂדֶה בֵּן יָצִין :	as-the-flower-of the-field so he-shoots-up ^a .
כִּי רוּחַ ^b עֲבָרָה-בּוֹ וְאִינְנָה ^c	For [a]-wind passeth over-him and-he-exists-not
וְלֹא יִבְרָנָה עוֹד מְקוֹמוֹ :	and-it-shall not know-him ^c again his-[own] place.
וְהַסֵּד יְהוָה	But-[the]-mercy-of the-Lord
מֵעוֹלָם וְעַד-עוֹלָם ^d	[is]-for-ever and-ever
עַל יְרֵאָיו	upon those-that-fear-him,
וְצִדְקָתוֹ לְבָנֵי בְנֵים :	and-his-righteousness [extends] to-children's children.

^a Or flourishes.

^b The primitive meaning of רוּחַ is, *wind*, air in motion, but it is also used to denote *the breath*, a *breath of air*, the *Divine Spirit* or *Soul*. This clause may, therefore, be rendered either, 'For a breath passes over (or through) him, and he exists no more, i. e. a breath of air is sufficient to deprive him of his mortal existence; or, 'For the spirit,' i. e. the *Divine Spirit*, the *soul*, etc.

^c The translators of the established version, having probably adopted the opinion of some interpreters and commentators, that the pronouns refer to צִיֵּן *flower*, have rendered them by *it*. I have, however, followed *Aben Jochia*, who considers the pronouns as referring to אָנֹשׁ *man*. As for the phrase, 'And the place shall not know him again,' it must in either case be considered as a poetical expression.

^d *m. l.* From everlasting and until everlasting, i. e. the mercy of God abideth for ever, and extends to those who fear him.

(*God known from his works. Job xii. 7.*)

שֶׂאל בְּהִמּוֹת וְתִרְךָ	Ask [the] beasts, <i>and-they^a-will-teach-thee</i> :
וְעוֹף הַשָּׁמַיִם וְיִגְדֶּלְךָ :	<i>and-[the] birds-of the-heaven, and-they^b-will-tell thee :</i>
אוּ שִׁיחַ לְאָרֶץ וְתִרְךָ	Or speak <i>to-the-earth, and-she-will-teach-thee.</i>
וְיִסְפְּרוּ לְךָ דְגַי הַיָּם :	<i>and they-will-tell thee the-fishes-of the-sea^c.</i>
מִי לֹא-יָדַע בְּכָל-אֵלֶּה	Who knoweth ³ not ² <i>in-all these⁴</i>
כִּי-יַד-יְהוָה עָשְׂתָה זֹאת :	<i>that the-hand-of-the Lord hath-done this^d ?</i>
אֲשֶׁר בְּיָדוֹ נִפְשׁ כָּל-חַי	<i>In²-whose¹-hand² [is] the-soul-of all-the-living</i>
וְרוּחַ כָּל-בְּשָׂר-אִישׁ :	<i>and-[the] spirit-of-all men ?</i>
הֲלֹא אֵזֶן מִלִּיץ תִּבְחַן	<i>Doth-not [the]-ear² distinguish¹ words³ ?</i>
וְחַךְ אֹכֵל מְעַם-לוֹ :	<i>and [the]-palate [the] food it tastes ?</i>
בִּישֵׁי־שֵׂיִם חֲבֵמָה	<i>[Is-there-not] wisdom² in-the-aged¹</i>
וְאָרֶךְ יָמִים תִּבְוֶנָה :	<i>and [in] length-of days under-standing* ?</i>

^a *Heb.* and she will teach thee, *i. e.* each of them will teach you.

^b *Heb.* and he will tell thee.

^c *i. e.* And the fishes of the sea will

tell thee.

^d *i. e.* Who cannot discern from all these that the

power of the Lord has formed them.

^e *m. l.* 'And the spirit of

all flesh of man;' alluding to the animal spirit—that even this is not the effect of mere organization.

^f *m. l.* Shall taste to him, *i. e.*

what is agreeable or disagreeable to it. The word הֲלֹא *is it not*, must be understood in this clause as well as in the following.

* The words *and whence do they derive it?* must here be understood, and the next verse must be considered as the answer.

עִמּוֹ הַקְּמָה וְגִבּוֹרָה With-him (God) [*are*]-wisdom and-
strength

לֹא עֲצָה וְתִבּוֹנָה : To-him [belong]-counsel and-
understanding.

(*God's Omniscience. Psalm xciv.*)

עַד-מָתִי רְשָׁעִים יְהוָה How-long^a [shall the] wicked,
[O] Lord!

עַד-מָתִי רְשָׁעִים יְעֲלוּזוּ : How-long^a, [the]-wicked, shall-
they-triumph?

עַמֶּיךָ יְהוָה יִדְבְּאוּ Thy-people, Lord, they-crush^b;

וְנַחֲלֶתְךָ יְעַנּוּ : and-thy-heritage they-afflict^b :

אַלְמָנָה וְגֵר יִהְרָגוּ Widow and-stranger they-slay^b

וְיִתּוּמִים יִרְצְחוּ : and-orphans they-murder^b :

וַיֹּאמְרוּ לֹא יִרְאֶה-יְהוָה And-[yet]-they-say, God † shall²-
not²-see³;

וְלֹא-יִבִּין אֱלֹהֵי יַעֲקֹב : and¹-he² shall²-not¹ regard² — the
God-of Jacob^c.

כִּינֹר בְּעֵרִים בְּעַם Consider-ye brutes, amongst-the
people,

וּכְסִילִים מְתִי תִשְׁכַּחֲלוּ : and-[ye] fools, when will-ye-be-
wise?

הַנֹּטֵעַ אֶזֶן הַלֵּא יִשְׁמַע He-that-planteth [the]-ear shall-
he-not-hear?

אִם יִצְרֵר עֵינַי הַלֵּא-יִבְטֹחַ : Or-he-that-formeth [the]-eye shall-
not-he-see?

הַיּוֹסֵר גּוֹיִם הַלֵּא יִפְכֹּחַ He-that-chastises nations shall¹-
not³-he¹-punish¹?

^a Heb. Till when. ^b The corresponding Hebrew verbs are expressed in the future *shall crush*, *they shall or will afflict*, etc.
^c *i. e.* The God of Jacob will not regard.

הַמְלִמֵּד אֶדָם דָּעַת : יְהוָה	<i>He-that teacheth-man knowledge*</i> —the Lord—
יִדְרַע מַחְשְׁבוֹת אֶדָם	<i>he-knoweth the-thoughts of man</i>
כִּי־הֵמָּה הַבָּל :	<i>although they [are] vain.</i>
(<i>God's Omnipresence.</i> Psalm, cxxxix. 7—14.)	
אָנָּה אֵלַי מֵרוּחְךָ	<i>Whither shall-I-go from-thy spirit ?</i>
וְאָנָּה מִפְּנֵיךָ ^a אֵסְבֶרְחָ :	<i>and-whither from-thy-presence shall-I-flee ?</i>
אִם־אֵסֶק שָׁמַיִם שָׁם אֶתָּה	<i>If I ascend-up [into] heaven there thou [art]</i>
וְאֵצְעֵה שְׂאוֹל הַנֶּגֶד :	<i>and-should-I-make my-bed [in the] grave behold-thou-art-there.</i>
אֵשָׂא כְנָפַי־שָׁחַר	<i>[if] I take the wings-of the-dawn</i>

* Knowledge, דָּעַת. The Hebrew verse ends with this word, which, as it leaves the sense incomplete, has probably induced the Translators of the *Established Version* to add the words 'shall he not know' (תֵּלֵא יִדְרַע). But as there are no such words in the Hebrew text, I have preferred the opinion of *Aben Ezra*, who considers the clause הַמְלִמֵּד אֶדָם דָּעַת as connected in sense with the following verse; viz. *He that teaches man knowledge, namely, the Lord, he knows the thoughts of man*, etc. This rendering is congenial to the whole context. For whereas the *wicked* consider the Deity as too exalted to concern himself about their foolish thoughts and vain actions, the inspired Psalmist declares, that since the Divine Being has bestowed knowledge on (אֶדָם) *insignificant man*, he knows likewise his thoughts, although those thoughts are vain. (See *Aben Ezra, Comment.*; and *Mendelssohn's Translation of the Psalms.*)

^a *From thy face, i. e. from thy attending presence.* The word פְּנֵים is never used in the singular number.

אֶשְׁכְּנֶנָּה בְּאַחֲרֵית יָם :	If I dwell <i>in-the</i> uttermost-part- <i>of-the</i> sea
גַּם-שָׁם יָרֵךְ תִּנְהַנֵּנִי	Even there <i>thy</i> -hand <i>shall</i> -lead- <i>me</i>
וְתִאְחַזְנֵנִי יְמִינֶךָ :	and ¹ <i>thy</i> -right-hand ² <i>shall</i> ¹ -hold ¹ - <i>me</i> ¹ .
וְאָמַר אֲדַהֲשֶׁךָ יְשׁוּבֵנִי ^a	<i>If-I</i> -say but darkness <i>shall</i> -cover- <i>me</i> ,
וְלֵילָה אֹר בַּעֲרֵנִי :	<i>then</i> [the very] night [is] light about- <i>me</i> .
גַּם הַשֶּׁךְ לֹא-יִחְשֶׁךְ בְּפָנֶיךָ	Yea, darkness hideth not <i>from</i> - <i>thee</i> ,
וְלֵילָה כִּיּוֹם יֵאָר ^c	and night giveth-light ³ <i>as-the-day</i> ³ ;
כַּחֲשִׁיכָה כַּאֲוֶרָה ^d	<i>like</i> darkness <i>like</i> light ^e .
כִּי-אַתָּה קָנִיתָ ^f כְּלוֹתַי	For thou <i>thou</i> -hast-formed <i>my</i> - <i>reins</i> :
תִּסְכְּנֵנִי בְּבֶטֶן אִמִּי :	<i>thou</i> -hast-covered- <i>me</i> <i>in-the</i> -womb <i>of my</i> -mother.
אֲשִׁירְךָ עַל כִּי נִזְרָאוֹת נִפְלְתָי ^g	<i>I</i> -will-praise- <i>thee</i> because fearfully distinguished-have- <i>I</i> -been.
נִפְלְאוֹת מַעֲשֵׂיךָ	wonderful <i>are thy</i> -works—
וְנַפְשִׁי יִדְרַעַת מֵאֵר ^h :	and-that- <i>my</i> -soul knoweth [it] well! ^h

^a *Kimchi* renders this word ‘*shall obscure me,*’ from נִשְׁכַּח the evening.

^b Lit. ‘*Shall not darken,*’ *hide* or *conceal*.

^c Lit. ‘*Shall cause*

light,’ *i. e.* *shine, give light*.

^d The double comparative

indicates that the things compared are both alike.

^e *i. e.* They

are both alike to God.

^f Lit. ‘*Thou hast possessed,*’

from קָנָה to obtain possession, to become proprietor of a thing.

^g From פָּלָה to separate, to distinguish by particular regard—alluding to the fearful and wonderful characteristics of man.

^h *i. e.* Wonderful are all thy works; and that my soul should be capable of knowing and discerning it, is not the least wonderful.

(*True Worship.* Micah vi. 6—8.)

בָּמָה יִשְׁקָדִים יְהוָה	<i>With-what shall-I-come-before the-Lord ?</i>
אֲשַׁבֵּן לַיהוָה מְרוֹם ^a	<i>shall-I-bend to-the-God-of heaven ?</i>
הֲיִשְׁקָדֵמְנוּ בְּעוֹלוֹת	<i>Shall-I-come-before-him with-burnt-offerings ?</i>
בְּעֵגְלִים בְּנֵי שָׁנָה ^b :	<i>with-calves-of a-year-old ?</i>
הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים	<i>Can-the-Lord be-pleased with-thousands-of rams ?</i>
בְּקִרְבּוֹת נְחָלֵי שָׁמֶן	<i>with-myriads-of rivers-of oil ?</i>
הֲאֶתֵּן בְּכוֹרִי פִשְׁעִי	<i>shall-I-give my first-born [for] my-transgression ?</i>
פְּרִי בְטֵנִי ^d חַמְאֵת נִפְשִׁי :	<i>the-fruit-of my-body [for the] sin-of-my-soul ?</i>
הֲגִיד לְךָ אָדָם מַה-טוֹב	<i>He-has-told thee, O man! what [is] good ;</i>
וּמַה-יְהוָה דּוֹרֵשׁ מִמֶּנּוּ	<i>and-what requires² the-Lord¹ from-thee</i>
כִּי אִם-עֲשׂוֹת מִשְׁפָּט ^e	<i>but to-do justice,</i>
וְאַהֲבַת חֶסֶד ^f	<i>and-to-love mercy.</i>
וְהִצַּנְעָה לָכֵת עִם אֱלֹהֶיךָ :	<i>and-humbly to-walk with-thy-God.</i>

^a *The height, i. e. the heaven.* ^b *Lit. Sons of a year ; a peculiar way of expressing the age of persons or animals.* ^c *רִבְבָה a myriad, ten thousand.*

^d *בֵּטֵן the belly, womb, body.*

^e *Lit. The doing of justice.*

^f *Lit. The love of mercy.*

§ *The infinitive is here used instead of the adverb.*

CHAPTER III.

§ 1.—INTRODUCTORY OBSERVATIONS.

Accents. טַעֲמִים, נְגִינֹת

1. Accents are peculiar marks or characters placed above, below, at the beginning, or end of words, and in a few instances between them.

No part of Hebrew grammar is attended with greater difficulties than the Accents. Grammarians do not agree concerning either their exact number, names, or powers; and many of the most learned have honestly acknowledged their inability to unravel this complicated system, or to explain satisfactorily, why its authors have employed so many signs, or why they have, in many instances, preferred one set of accents to others of the same value. To give even an abridged statement of the contradictory opinions on this subject, would require more space than my limits would allow, and a minuteness of detail wholly inconsistent with the object of an elementary work. Indeed, most willingly would I have spared the learner the embarrassment arising from the multiplicity of the signs, similarity of the forms, and strangeness of the names of the accents, were it not from their close connection with the vowel points, on which they exercise a considerable influence, and for their great utility in pointing out the relation between words considered as members of a sentence. Nevertheless, instead of perplexing the student with rules that cannot be understood without a thorough acquaintance with the general structure of the language, I shall, for the present, only subjoin a table (to which the learner may now and then refer) containing the forms, position, and names of the accents; and point out their general uses and importance.

2. Table containing the forms, position, and names.

FORMS.	POSITION AND NAMES.	FORMS.	POSITION AND NAMES
	<i>Distinctives.</i>		<i>Conjunctives.</i>
1	סִלֹּק : סוּף פֶּסוּק or : אֶתְנַח , אֶתְנַחְתָּא	—	מוֹנַח or שׁוֹפֵר יִשָּׁר
	סְגוּלָּה , שְׂרִי , סְגוּלָּתָא	—	מְהַפֵּךְ , שׁוֹפֵר הַפּוֹדֵד
2	זְקַף קָטוֹן	—	קְרָא
	זְקַף גָּדוֹל	—	דְּרָגָא . . שׁוֹפֵר גְּלִיל
	מְפַחָה . . מְרָחָא*	—	הַלְיִשָּׂא קְמַנְהָ †
	רְבִיעִי	—	מְרָבָא
3	זְרָקָא	—	מְרָבָא כְּפּוֹלָה
	פְּשִׁטָּא . . פְּשִׁט	—	יִרְחַ בְּן יוֹמוֹ
	הַבֵּיר		
4	יְתִיב	—	
	שְׁלֵשְׁלַת	—	
	פְּזוֹר	—	
	קְרַנִּי פָּרְהָ , פְּזוֹר גָּדוֹל	—	
	הַלְיִשָּׂא גְדוֹלָה , תְּלִשָּׂא	—	
	גְּרֵשׁ , אִזְלָא	—	
	גְּרֵשִׁים . . שְׁנֵי גְרִישִׁין	—	
פְּסִיק א ^a	—		
	<p>^a Placed between words as עֲשֵׂנוּ בְּלָהָ (Gen. xvii. 21.) This accent is also called לְגַרְמִיָּה when it occurs before — as— מְעַשְׂתָּ י פְּדָרְךָ הַזֶּה (Gen. xvii. 25.)</p>		<p>The following occur only in the Psalms, Proverbs, and Job.</p> <p>מְהַפֵּךְ עוֹלָה וְיֹוֹרֵד</p> <p>גְּרֵשׁ וּרְבִיעִי</p> <p>מְפַחָה מְפַסִּיק , דְּחִי</p> <p>זְרָקָא וּמְרָבָא</p> <p>זְרָקָא וּמְהַפֵּךְ</p> <p>To the above may be added זְקַף (—), which is placed between two or more words; and () When this mark () is placed at the right of sh'va, as in תְּחִי , it is called גַּנְגְּיָא gang-ya.</p>

*There are some instances in which this accent is used as a conjunctive.
 † Called also מְרָסָא, and used sometimes as a distinctive of the 4th class.

§ 2.—NATURE, USE, AND IMPORTANCE OF
THE ACCENTS.

1. The Hebrews, like many other ancient nations, were accustomed to accompany their public reading with a kind of song or chant*. The accents were, therefore, to them a species of musical notes by which they regulated the particular modulation of the voice and intonations in reading. Hence the name נְגִינֹת n'gī-nō'th, from נָגַן, to play on a musical instrument, to sing or chant.

2. But one of the principal uses of the accents is to point out the syllable on which the stress of the voice is to be laid. In this respect they are similar to our accents in the words *húman*, *humáne*, *coun'tenance*, *presúme*; with this difference, that in Hebrew, the accent can only be placed either on the last syllable, termed מְלֶרַע below, i. e. last; as, בְּרָאשִׁית בְּרָא אֱלֹהִים B'râshī'th bārā' ălōhī'm; or on the one before the last, termed מְלֵעֵל above, i. e. penultimate; as, שָׁמַיִם shā-mā'-yim, אֲרֵץ אֲרֵץ ā'-rets, תְּהוֹ תְהוֹ thō'-hū, בְּהוֹ בְהוֹ bō'-hū,

* This custom, in as far as regards the public reading of particular portions of Scripture, such as the LAW (*Pentateuch*), Haphtoroth (*Sections from the Prophets*), etc. is still retained by the Jews, who accompany the reading of each of these portions by peculiar melodies, regulated and represented by the accents. These melodies being merely national, and having no influence on the sense of Scripture, cannot be of any use to the student.

הַשֶּׁחַח hō'sheeh, רֹחַ rū'ach, מְרִהֶפֶת m'ra-hé-feth, מַיִם mā'-yim* (see Gen. i. 1--2†).

The necessity of laying a stress on a particular syllable in words consisting of more than one syllable, is obvious; for without it, such words could not be distinguished from monosyllables, and would either have no meaning at all, or a different one from that which the speaker might wish to convey. Thus, for instance, *mánage* would sound like *man age*; *ácorn* like *a corn*. Thus also in Hebrew, זֶרַע zé-ra (*seed*), would sound like רַע הַזֶּה, which would signify, 'this is bad.' בָּשָׂר bā-sār (*flesh*), would sound like שָׂר אֶשֶׁר which means, 'the prince came.'

3. In English, the accent frequently distinguishes between nouns and verbs: as, to *contráct*, a *con'tract*, and often alters the meaning of words, as *désert* (a wilderness), *desért* (merit). The same is the case in Hebrew. Thus, בִּינָה bīnā'h, accented on the ultimate, signifies *understanding*; but the same word accented on the penultimate, בִּינָה bī'nāh, signifies *understand thou*. קוּמִי kumī', signifies *my rising*; but קוּמִי kū'mi, signifies *rise thou*†. Thus also בֹּאִי bō-ī', *my coming*, בֹּאִי bō'ī, *come thou*†; בָּנֵנוּ bā'nū, *with us*, בָּנֵנוּ bānū', *they did build*; מְרָה mā'rāh, *she is bitter*, מְרָה mā'rā'h, *he resisted, rebelled*.

* As the translations of these words have already been given in pages 51, 57, etc. it was not thought necessary to repeat them here.

† In order not to distract the attention of the learner, we shall confine our examples, whenever it can conveniently be done, to a few of the first chapters of GENESIS.

The preceding examples sufficiently show the necessity of attending to the situation of the accent. But as the particular rules by which that situation may grammatically be known, cannot be well understood without a previous acquaintance with the general structure of the language, we shall reserve them for their proper places; and notice only the two following:—

4. First Rule. All words terminating in a compound syllable (p. 20), formed by a long vowel, have their accents on the last syllable: as, אֱלֹהִים, בְּרֵאשִׁית, וַיִּבְרָא, תְּהוֹם (Gen. i. 1—7). Of the same character are the following words: גָּדוֹל *great*, קָטָן *little*, נָהָר *a river*, זָהָב *gold*, מֶהֱרָ, מֶהֱרָ *soon*, בְּרוּךְ *blessed*, לָמַד *to learn*, לֹמֵד *one that learns*, יַעֲזֹב *he shall forsake*, תִּמְשָׁל *thou shalt rule*, בְּכָל *over all*. This, of course, comprehends all masculine and feminine plurals: as, מְאֹרֹת *lights*, יָמִים *days*.

This rule is founded on a principle maintained by grammarians: viz. ‘*That unaccented long vowels cannot form a compound syllable.*’ Hence, when, from causes to be hereafter explained, the terminating syllable is deprived of its accent, being joined to the following word by מִקְנֵה, or when the accent requires to be removed to the penultimate*, the long vowel is changed, generally into its corresponding short vowel: thus (־) into (־), (־) into (־), ו into short (ו), etc.

This will explain to the student why the same word often appears with different vowel points, without changing its signification. Thus, אֵת, אֶת (Gen. i. 1.) have (־) under א, because they have the accent, but in verse 4, 7, etc. the same words are without the accent, being joined to the words following them, and are, therefore, pointed

* As in אֵלֶיךָ לְ from יֵלֶיךָ from יֵלֶיךָ, לְ instead לְ. (See page 85.)

חֹלֶה and not חֹלָה. It is the same with the word כֹּל *chōl*, and כָּל־*chol*, *all* (see Gen. i. 30). Also with the word יַעֲזֹב־*ya-ā-zob*, (Gen. ii. 24.) and תִּמְשֹׁל *tim-shol* (Gen. iv. 7.) which otherwise would have been יַעֲזֹב, תִּמְשֹׁל*.

5. Second Rule. All words consisting of, or terminating in, two short vowels, the penultimate of which is neither followed by dagesh nor sh'va final, or, in other words, forming simple syllables (p. 20), have their accent on the *penultimate*: as יָרַע, תָּחַת, עָרַב, מַיִם, מְרַחֶפֶת, שָׁמַיִם, אֶרֶץ, יָרֵק, נִפְנֹשׁ, שָׁרִיז, עָרַב, מַיִם, מְרַחֶפֶת, שָׁמַיִם, אֶרֶץ, יָרֵק, נִפְנֹשׁ, שָׁרִיז, (Gen. i.) Of the same nature are the following: עַיִן *an eye*, רֶגֶל *the foot*, שְׁנַיִם *two*, טֵנַיִם *teeth*, בַּיִת *a house*, שַׁעַר *a gate*, יַיִן *wine*, לַיְלִיל *night*, קַיִץ *summer*, שֶׁבַע *seven*.

This rule is founded on another principle maintained by ancient grammarians: viz. *That short vowels cannot form syllables unless they are followed by dagesh or sh'va final*. Hence, when neither of these take place, the vowels must have either *metheg* or a principal accent; and whereas *metheg* cannot come on the penultimate syllable, unless that syllable be succeeded by sh'va initial, it follows that all such words, to which the preceding rule applies, must have the accent. But this rule, though generally correct, is not without its exceptions.

Observe.—That most of the accents as exhibited in the preceding table, are placed on the syllable on which the stress of the voice is to be laid.

* In cases where such changes would operate against some other grammatical law, the long vowel is retained, but receives *metheg*: examples are וַיִּזְבֹּחַ (Gen. ii. 13. 14.) עַיִן (verse 15.) תָּחַת (iv. 12.) וַיִּזְבֹּחַ (iv. 25.) etc.

There are, however, some which are always placed on the first letter of the word: as, $\overset{\text{p}}{\text{פ}} \overset{\text{f}}{\text{תְּלִשְׁתִּי}}$, $\overset{\text{c}}{\text{יְתִיב}}$, etc. and others which are always placed on the last letter: as, $\overset{\text{t}}{\text{שְׁנֹא}}$, $\overset{\text{w}}{\text{וְרָקֵא}}$, etc. In all such cases, the real place of the accents can only be known from analogy.

$\overset{\text{a}}{\text{קְרִיא}}$ and $\overset{\text{a}}{\text{פְּצִיטָא}}$ have the same shape, but the former is always placed on the tonic syllable, whether ultimate or penultimate, whilst the latter comes on the last syllable; and when analogy requires the accent to be on the penultimate, then the $\overset{\text{a}}{\text{}}$ is repeated: as, $\overset{\text{a}}{\text{תְּהִי}}$ (Gen. i. 2).

When words have two dissimilar accents, as $\overset{\text{a}}{\text{וְלִמְעֵרִים}}$ (Gen. i. 15.) the first is considered as *metheg*, and the second as the *principal* accent.

To avoid the concurrence of two principal accents which would happen when words accented on the last syllable are followed by accented monosyllables, or by dissyllables accented on the penultimate, the accent of the first word is frequently removed from the *ultimate* to the *penultimate**: as $\overset{\text{a}}{\text{קְרֵא לְיִלְה}}$ (Gen. i. 5.) instead of $\overset{\text{a}}{\text{קְרֵא}}$; $\overset{\text{a}}{\text{אֶחָתִי אֶת}}$ (Gen. xii. 13.) instead of $\overset{\text{a}}{\text{אֶחָתִי}}$; $\overset{\text{a}}{\text{הִפְרֵד נָא}}$ (Gen. xiii. 9.) instead of $\overset{\text{a}}{\text{הִפְרֵד}}$, (..) being changed into (·). In some cases the first word is deprived of its accent, and joined to the next by (·): as, $\overset{\text{a}}{\text{יַעֲזֹב־אֵיִט}}$ (Gen. ii. 24.) instead of $\overset{\text{a}}{\text{יַעֲזֹב}}$, (·) being changed into *short* (ö); $\overset{\text{a}}{\text{לֶךְ־לֶךְ}}$ (Gen. xii. 1. (instead of $\overset{\text{a}}{\text{לֶךְ}}$, (..) being changed into (·). See Observation on Rule 1. p. 82.

§ 3.—USE OF THE ACCENTS IN SHOWING THE RELATION OF WORDS CONSIDERED AS MEMBERS OF A SENTENCE.

1. The second use of the accents is to show the relation subsisting between words considered as

* This is denominated $\overset{\text{a}}{\text{נָסוּג אַחֹר}}$ *removed back*.

members of a sentence or period. In this respect they are divided into *conjunctives* and *distinctives* (see the Table). The conjunctives have this in common, that they indicate a close connection between the word accented with either of them, and that which immediately follows it, as may be seen from the following examples: וַיֹּאמֶר אֱלֹהִים and *God said*, יְהִי אֹר and *there shall be light*, וַיְהִי אֹר and *it was light*, וַיִּרְא אֱלֹהִים and *God saw* (Gen. i).

2. The *distinctives* represent pauses of various degrees, according to the order in which they are classed in the Table.

The precise nature of these pauses cannot exactly be defined, as some of them frequently indicate longer or shorter pauses, according to the places which they occupy in a sentence; but speaking generally, they may, in some respect, be compared to our marks of punctuation; and this in the following manner:—

Those contained in No. 1 (p. 79), represent the greatest pauses, somewhat similar to our Period and Colon.

- No. 2. . . . Colon & Semicolon.
 No. 3. . . . Semicolon & Comma.
 No. 4. . . . Comma & Semicomma.

3. The accents comprehended in No. 1 and 2, are the most important, because they point out the simple sentences of which a compound sentence may happen to consist, as well as the principal members: thus,

סְלוֹק accompanied by (:) marks the end of the verse*, whether the verse contains one or more propositions: as, : וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי : *And-there-was-evening and-there-was-morning the-third day* (Gen. i. 13.) וַיְהִי כֵן בְּעֵינֵי יְהוָה מָצָא חֵן בְּעֵינֵי יְהוָה : *But-Noah found grace in-the-eyes of the Lord* (Gen. iv. 8.)

אֶתְנַח (א) marks the next principal division, and generally occurs in verses containing two or more distinct propositions: as, וַיֹּאמֶר אֱלֹהִים יְהִי אֹרֶךְ וַיְהִי-אֹרֶךְ : *And-God-said, Let-there-be light; and-there-was light* (Gen. i. 3). See also the next verse.

Sometimes, however, (א) is placed only by way of emphasis (see Gen. i. 1), where אֱלֹהִים has the accent, although the verse contains only one proposition.

כְּגוֹל (כ) marks the next principal division, and generally occurs in verses containing three distinct propositions.

וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיְבָרֵךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ וַיְהִי-כֵן :

And God made the expanse; and he divided between the waters which were under the expanse, and between the waters which were above the expanse: and it was so (Gen. i. 7).

* There are, however, instances in which סְלוֹק marks the end of a verse without the sense being completed (see Gen. xxiii. 17).

It is likewise often placed before a parenthesis (see Gen. i. 28. ii. 23), and has very frequently the force of a comma only. The other four indicate sometimes greater and sometimes lesser divisions, according to their situation, regulated chiefly by the length and shortness of the verse, as the learner may perceive, by perusing the phrases in which they are found*.

The principal distinctive accents, and especially סְלוֹק (י) and אֶתְנַחֵּהּ (א), in consequence of the pauses which they produce, frequently change sh'va into a vowel, and the short vowels into long ones: as, אֲנִי-אֲנִי I; אַתָּה-אַתָּה thou; יָדְךָ-יָדְךָ thy hand; אֲרִיץ-אֲרִיץ; שָׁמַיִם-שָׁמַיִם; מַיִם-מַיִם (Gen. i).

The preceding observations, it is hoped, will be found sufficient to give the learner a general idea of the Hebrew accents. To enter into further detail on a subject so intricate would be a waste of time and labour. I shall, therefore, conclude this article with a few examples, showing the use of the accents in determining the sense of particular passages.

1. וַיֹּאמֶר יְהוָה (Gen. iv. 6) signifies, 'And the Lord said,' because וַיֹּאמֶר has a conjunctive accent, which shows it to be closely connected with the following word: but the same words, וַיֹּאמֶר יְהוָה (Gen. xxiv. 12) signify, 'And he said, O Lord!'

* Thus, Zākaph kātōn upon לְרַקֵּיעַ represents a greater pause than the same accent upon הַפְּלִיִם (Gen. i. 7). See also verse 2, Gen. i., where this accent on the word וַיְבָרֵךְ is equivalent to our colon, but on אֱלֹהִים in the same verse, it is only equivalent to our comma.

because וַיֹּאמֶר^* has a distinctive accent, showing it to be disjoined from the following word, and forming a phrase by itself.

2. לֹא אֲכַל (Gen. xxiv. 33) with a conjunctive accent on אֲכַל , signifies, ‘*I will not eat* ;’ but the same words with a distinctive accent on לֹא : thus לֹא אֲכַל , would signify, ‘*No, I will eat*’ (see Gen. xviii. 15, 21. xix. 2).

3. $\text{וַיֹּאמֶר עֶבֶד אַבְרָהָם אֶנְכִי}$ (Gen. xxiv. 34) without the accents, might either signify ‘*And the servant of Abraham said, I am,*’ etc. or ‘*And he said, the servant of Abraham I am,*’ i. e. and he (Eleazer) said, I am Abraham’s servant. The distinctive accents on וַיֹּאמֶר and on אֶנְכִי show that the last is the true meaning.

4. $\text{הַמַּלְאָךְ הַגֹּאֲלֵל}$ might signify, ‘*the redeeming angel* ;’ but $\text{הַמַּלְאָךְ הַגֹּאֲלֵל אֶתִּי}$ (Gen. xlvi. 16) signifies, ‘*The angel who redeemed me.*’ In the former case, the conjunctive accent on הַמַּלְאָךְ would show it to be closely connected with הַגֹּאֲלֵל , as every qualifying word is with that which it qualifies or defines. In the second example, the accent (◌) shows that הַמַּלְאָךְ is less connected with הַגֹּאֲלֵל than this word is with אֶתִּי .

5. $\text{וַיִּבְנֵי יַעֲקֹב בָּהוּ כֶּן הַיְעָרָה בְּשִׁמְעֵם וַיִּתְעַצְבוּ הָאֲנָשִׁים}$ (Gen. xxxiv. 7). Whether the word בְּשִׁמְעֵם belongs to the preceding or to the following clause, cannot be determined by the text, but the (◌) on this word shows that the authors of the accents had

* The (-) under ו is in consequence of the distinctive accent.

† This accent, though placed in the Table amongst the conjunctives, is frequently used as a distinctive, and generally shows that the connection between it and the word which follows it, is not so close as that which subsists between the following and that which comes immediately after it.

considered it as separate from the following clauses*, and that the sense is as given in the Established Version: viz. 'And the sons of Jacob came out of the field when (or, as soon as) they heard it: and the men,' etc.

6. וְהָיָה עַל-הַנֹּיֵץ טָרַף בְּפִיהָ (Gen. viii. 2,) might either signify, 'and behold a torn olive leaf in her mouth;' or, 'and behold an olive leaf torn (i. e. plucked off) with her mouth.' The distinctive accent (◌) on נֹיֵץ and the conjunctive accent (◌) on טָרַף show that the second is the true meaning of the text: intimating that it was not a floating leaf torn by the waves, but one which the dove had plucked off, and from which circumstance Noah concluded that the waters were abated.


7. Without the accents it would be doubtful whether הַגִּדּוֹל (Gen. x. 21) relates to אֶשֶׁם or to יָפֶת; but the conjunctive accent under יָפֶת shows that it is closely connected with הַגִּדּוֹל, and that אֶשֶׁם יָפֶת הַגִּדּוֹל ought to be rendered 'the brother of Japheth the elder,' as it is in the Established Version; and not 'the elder brother of Japheth,' † as some translators have rendered it. For were this the meaning of the text, the accents ought to have been thus, אֶשֶׁם יָפֶת הַגִּדּוֹל which, however, is not the case.

* In the Jerusalem Talmud (*Tract Avodah Zarah*) this word (בְּשִׁמְעֵם) is indeed added to the list of words which, according to the Talmudists, לֹא הֵם הִבְדִּיעוּ have no preponderance, i. e. are undeterminable, as they may belong to either part of a sentence; it is, however, evident from our present system of accentuation, that its authors were of a different opinion.

† Thus *Vater* and other German translators, 'der ältere Bruder des Japhet.' But as in all doubtful cases the authors of the accents ought to have some weight, I prefer, in this instance, the rendering as given in the Established Version.

Simple Phrases, in which the PRONOUNS and the Verb TO BE are exemplified.

• אֲנִי אָבִיךָ ^a וְאַתָּה בְּנִי ^b	I-[am] thy-father, and-thou-[art] my-son.
• אֲנִי אִמְךָ ^c וְאַתָּה בַּת ^d	I-[am] thy-mother, and-thou-[art] my-daughter.
• אֲנִי אָחִיךָ ^e וְאַתָּה אֲחוֹתִי ^f	I-[am] thy-brother, and-thou-[art] my-sister.
• הוּא אָבִי וְהִיא אִמִּי	He-[is] my-father, and-she-[is] my-mother.
• הִיא אִמִּי וְהוּא בְּנִיהָ	She-[is] his-mother, and-he-[is] her-son.
• אֲנִי וְבָנָי אֲבִירֵינוּ וְאַתָּה אָבִירֵנוּ	We-[are] thy-sons, and-thou-[art] our-father.
• אֲנִי וְאֶחָיו וְאַתָּה אֲחוֹתֵנוּ	We-[are] thy-brothers, and-thou-[art] our-sister.
• אַתֶּם בְּנֵי וְאַתֶּן בָּנוֹת ^g	Ye-[are] my-sons, and ye-[are] my-daughters.
• הֵם בְּנֵי וְהֵן בָּנוֹת ^g	They-[are] his-sons, and-they-[are] his-daughters.
• הֵמָּה בְּנֵיכֶם וְהֵנָּה בָּנוֹתֵיכֶם ^h	They-[are] your-sons, and-they-[are] your-daughters.
• הִיא אִמְכֶם וְהוּא אָבִיכֶם ^h	She-[is] your-mother, and-he-[is] your father.

 The terminations marked ^m are used when the person or persons addressed, or to whom the possessive pronouns relate, are of the Masculine Gender; those marked ^f are Feminine; and the rest are common to both Genders.

^a אָב a father.

^b בֵּן a son.

^c אִם a mother.

^d בַּת a daughter.

^e אָח a brother.

^f אֲחוֹת a sister.

זֶה מִּבְּנֵינוּ וְזֹאת בְּתִנּוּתֵנוּ •	This-[is] <i>our-son, and-this-[is] our-daughter.</i>
אֵלֶּה בְּנֵיהֶם וְאֵלֶּה אֶחָיוֹ •	These-[are] <i>their-sons, and-these-[are] their-brothers.</i>
הוּא אִישׁ וְהִיא אִשָּׁה :	He-[is a] <i>man, and-she-[is a] woman.</i>
אַתָּה הָאִישׁ הַזֶּה וְהִיא הָאִשָּׁה :	Thou-[art] <i>the-man. She-[is] the woman.</i>
הַנְּעָר הַזֶּה • הַנְּעָרָה הַזֹּאת :	This ² <i>boy¹. This² girl¹.</i>
זֶה הַנְּעָר • זֹאת הַנְּעָרָה :	This-[is] <i>the-boy. This-[is] the-girl.</i>
הַנְּעָרִים הָאֵלֶּה • הַנְּעָרוֹת הָאֵלֶּה :	These ² <i>boys¹. These² girls¹.</i>
אֵלֶּה הַנְּעָרִים • אֵלֶּה הַנְּעָרוֹת	These-[are] <i>the-boys. These-[are] the-girls.</i>
זֹאת הָאִשָּׁה וְזֶה בְּנָהּ :	This-[is] <i>the-woman, and-this-[is] her-son.</i>
לֹא זֶה הַדֶּרֶךְ וְלֹא זֶה הָעִיר :	This ² -[is] <i>not¹ the-way, neither-[is] this the-city^a.</i>
מִי זֶה • מַה זֶה :	Who-[is] <i>this? What-[is] this?</i>
מַה עָשִׂיתִי לְךָ :	What <i>have-I-done to-thee?</i>
מַה זֹאת • מַה אֵלֶּה :	What-[is] <i>this? Who-[are] these?</i>
מִי אַתָּה • מַה שְׁמֶךָ •	Who-[art] <i>thou? What-[is] thy-name?</i>
בֵּת מִי אַתָּה :	Whose daughter-[art] <i>thou?^b</i>
בֶּן מִי זֶה הַעֶלְם :	Whose son-[is] <i>this lad?^c</i>
הָאִישׁ אֲשֶׁר רָאָה אֹתִי :	<i>The-man who saw me.</i>

^a *m. l.* Not this the way, and not this the city.

^b *m. l.* Daughter who thou?

^c *m. l.* Son who this *the-lad?*

הַבַּיִת אֲשֶׁר בָּנָה :	<i>The-house which he-built.</i>
אֲנֹכִי גֶעֶר קָטָן :	<i>I-[am a] little³ boy².</i>
אֲנֹכִי גֶעֶרָה קְטַנָּה :	<i>I-[am a] little³ girl².</i>
אַתָּה אִישׁ חָכָם :	<i>Thou-[art a] wise³ man².</i>
הוּא מֶלֶךְ גָּדוֹל :	<i>He-[is a] great³ king².</i>
הִיא אִשָּׁה חָכְמָה :	<i>She-[is a] wise³ woman².</i>
אֲנַחְנוּ רָעֵבִים וְצִמְאִים :	<i>We-[are] hungry and-thirsty.</i>
קַיִן הָיָה עֹבֵד אֲדָמָה :	<i>Cain was [a] tiller-of [the]-ground.</i>
חַוָּה הָיְתָה אִם כָּל-חַי :	<i>Eve was mother-of all-living.</i>
יָר הָיִיתִי בְּאֶרֶץ :	<i>I-have-been^b [a]-stranger¹ in-the-land².</i>
אֵיפֹה הָיִיתָ בְּנִי :	<i>Where hast-thou-been, my-son ?</i>
אֵיפֹה הָיִיתָ בָּתִּי :	<i>Where hast-thou-been, my-daughter ?</i>
הָיִינוּ בְּבַיִת אָחִינוּ :	<i>We-have-been in-the-house-of our-brother.</i>
הָיִיתֶם בְּמָקוֹם הַזֶּה :	<i>Ye-have-been in²-this³-place².</i>
לֹא הָיִיתָ שָׁמָּה :	<i>Ye-have^{2f} not¹ been³ there.</i>
בָּנָיו וּבָנוֹתָיו הָיוּ פֹה :	<i>His-sons and-his-daughters were-here.</i>
יֵשׁ לִי כֶסֶף :	<i>There-is to-me silver, i. e. I have silver.</i>
לְךָ זָהָב :	<i>—to-thee gold, i. e. thou hast gold.</i>

^a Strictly speaking, יֵשׁ signifies 'there exists,' and יָשָׁן 'there exists not.'

^b The dative Pronouns are frequently used to denote possession without the word יֵשׁ.

יש לך נְחֹשֶׁת :	There-is to- <i>thee</i> copper, <i>i. e.</i> thou hast copper.
לֹא בַרְזֶל :	—to- <i>him</i> iron, <i>i. e.</i> he has iron.
לֶהָ בְּדִיל :	—to- <i>her</i> tin, <i>i. e.</i> she has tin.
לָנוּ עֹפְרָת :	—to- <i>us</i> lead, <i>i. e.</i> we have lead.
לָכֶם ^m בַּיִת :	—to- <i>you</i> [a]-house, <i>i. e.</i> you have a house.
לָכֶם ^r בָּתִּים :	—to- <i>you</i> houses, <i>i. e.</i> you have houses.
לָהֶם ^m עֶבֶד :	—to- <i>them</i> [a]-slave, <i>i. e.</i> they have a slave.
לָהֶם ^r עֲבָדִים :	—to- <i>them</i> slaves, <i>i. e.</i> they have slaves,
הֲיֵשׁ לֹא אָח :	Is-there to- <i>him</i> [a]-brother, <i>i. e.</i> has he a brother?
הֲיֵשׁ לֹא בֵן :	Is-there to- <i>him</i> [a]-son, <i>i. e.</i> has he a son?
יֵשׁ-לָנוּ אָב זָקֵן :	There-is to- <i>us</i> an aged ^t father ¹ , <i>i. e.</i> we have an aged father.
יֵשׁ-לִי אִם זָקֵנָה :	There-is to- <i>me</i> an aged ^t mother ³ , <i>i. e.</i> I have an aged mother.
אֵין לִי בֵן :	There-is-not to- <i>me</i> [a]-son, <i>i. e.</i> I have not a son.
אֵין לָהּ בַת :	There-is-not to- <i>her</i> [a]-daughter, <i>i. e.</i> she has not a daughter.
לֹא הָיָה בֶן יָחִיד :	To- <i>him</i> was [an]-only ^t son ³ , <i>i. e.</i> he had an only son.
לֶהָ הָיְתָה בַת יְחִידָה :	To- <i>her</i> was [an]-only ^t daughter ³ , <i>i. e.</i> she had an only daughter.
בָּנִים רַבִּים הָיוּ לֹא :	Many sons were to- <i>him</i> , <i>i. e.</i> he had many sons.
לֹא הָיוּ לֹא אֶחָיו :	Not ¹ to- <i>him</i> ² were ² brothers, <i>i. e.</i> he had no brothers.

בָּרַם הָיָה לְשִׁלְמוֹהַ :	[A]-vineyard [there]-was to-Solomon, <i>i.e.</i> Solomon had a vineyard.
שָׂדֵי וּבְרָמִים יִהְיֶה קָדָּ :	Fields and vineyards shall-be to-thee, <i>i.e.</i> thou shalt have fields and vineyards.
לֹא הָיוּ עִמִּי :	They-were ³ not ¹ with-me.
אֲנִי אֶשְׁתָּהֵי אִתְּךָ :	I-will-be with-thee ^m .
אַתָּה תִּשְׁתָּהֵי אִתּוֹ עִמּוֹ :	Thou ^m shalt-be with-him.
אַתָּה תִּשְׁתָּהֵי אִתָּהּ עִמָּהּ :	Thou ^f shalt-be with-her.
הוּא יִשְׁתָּהֵי עִמָּךְ :	He-shall-be with thee ^f .
הִיא תִּשְׁתָּהֵי עִמָּנוּ :	She shall-be with-us.
נַחֲנוּ נִשְׁתָּהֵי עִמָּכֶם :	We shall-be with-you ^m .
אַתֶּם תִּשְׁתָּהֵי עִמָּהֶם :	You ^m shall-be with-them ^m .
אַתָּן תִּשְׁתָּהֵי עִמָּהֶן :	You ^f shall-be with-them ^f .
הֵם יִשְׁתָּהֵי עִמָּכֶן :	They ^m shall-be with-you ^f .
הֵן תִּשְׁתָּהֵי עִמָּנוּ :	They shall-be with-us.
בָּרַךְךָ תִּשְׁתָּהֵי :	Blessed ^m thou-shalt-be ^m .
בְּרֹכָה תִּשְׁתָּהֵי :	She-will-be ² blessed ^{1f} .
הוּא יִשְׁתָּהֵי חָכֵם :	He will-be-[a]-wise-[man].
יִהְיֶה כְּמוֹן לְפָנַי רוּחַ :	They-shall-be as-chaff before [the]-wind.
נְשֵׂיכֶם תִּשְׁתָּהֵי אִלְמָנוֹת ^d :	Your-wives shall-be widows.

^a Will or shall be.

^b Wilt or shalt be, etc.

^c נָשִׁים women.

^d אִלְמָנָה a widow.

בְּנִי הָיָה אָב לְאֶבְיוֹנִים :	<i>My-son be [a]-father to-the-needy.</i>
בְּתִי הָיָה אִם לְעֲנִיִּים :	<i>My-daughter be [a]-mother to-the-poor.</i>
לְמָה תִּהְיֶה אֶחְרָנִים :	<i>Why will-you-be last.</i>
מִי יוֹדַע הֶחָכֶם הִיָּה :	<i>Who knows-[whether]³ he-will-be⁴ wise³.</i>
לֹא תִהְיֶה לוֹ בְּנִשָּׂה :	<i>Thou-shalt² not¹ be² unto-him as-a-creditor.</i>
רַבּוּעַ הִיָּה הַמִּזְבֵּחַ מ :	<i>The-altar³ shall-be³ square¹.</i>
יְהִי יָמָיו מְעַטִּים :	<i>His-days² shall-be¹ few³.</i>
לֹא יִהְיֶה בְּאֲבוֹתָם :	<i>They-shall² not¹ be² as-their-fathers.</i>
יְהוָה הָיָה הוּא וְיִהְיֶה :	<i>The Lord was, is, and-shall-be.</i>

^a *p. m.* הָיָה *be ye.*

^b *p. f.* הִיָּנָה *be ye.*

THE END.

2

THE
ETYMOLOGY AND SYNTAX
(IN CONTINUATION OF THE ELEMENTS)
OF
THE HEBREW LANGUAGE,

BY HYMAN HURWITZ,
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PREFACE.

To enable the learner to read and write the Hebrew Language with comparative ease was the chief object of the First Part of this work. The road to the venerable structure having thus been cleared, the student may now imagine himself standing at its portal, waiting for an introduction to the interior, and a right of admission to the sacred treasures which it contains. To afford him this passport, and, if we may vary the metaphor, to place in his possession the keys by which the several caskets are to be opened, is the aim of the following pages. They unfold the ETYMOLOGY and SYNTAX of the Language.

A mere catalogue of the names of Authors who have written on Hebrew Grammar, with the titles of their works, would occupy no scanty chapter in a Bibliographic Dictionary. To promise therefore any novelty, in respect of the usual forms common to all Grammars, would be both idle and presumptuous. Let it suffice to say, that after a careful perusal of the standard works, the Author ventures to affirm,

that nothing of the least apparent practical importance or utility in the volumes of *Ben Gannach, Jarchi, Aben Ezra, M. and D. Kimchi, Abraham de Balmes, Elias Levita, Ben Zeeb, &c., Buxtorf, Glassius, Schultens, Michaëlis, Vater, Gesenius, &c.*, has been overlooked. Neither have any of their decisions been neglected, but after due thought, and from a conviction that they were either erroneous, or foreign from the purpose of the present work. If I might advance any pretension to novelty, it would be in reference to a higher object, to a more permanent interest; namely, that of making a knowledge of the Hebrew Language conducive to a philosophic insight into the structure and essential principles of language universally. Deeply convinced that words are the signs of men's *thoughts*, and not, as grammarians one after the other have agreed to assert, the representatives of *things*, I have omitted no opportunity of impressing this truth on the student's attention; and instead of contenting myself with that artificial classification or arrangement which assists indeed the passive memory, but, when exclusively relied on, tends to depress the higher powers, I have endeavoured to re-infuse into the words the living spirit by which they were once animated; opening out the rich and productive, though comparatively few, sources, from which they are derived, still splitting and ramifying, under the various modifying causes and influences. With this view, I have sought to fix the attention, first, on the primary image, and

then on the derivative signification; and to exhibit the influence of the former on the latter, which is too often overlooked by the Translators, and lost in the idiom of a different language. “Accustom yourself,” observes the well-known author of the *Aids to Reflection*, “to reflect on the words you use, hear, or read, their birth, derivation and history. For if words are not THINGS, they are LIVING POWERS, by which the things of most importance to mankind are actuated, combined and humanized.”* “Horne Tooke entitled his celebrated work, *Επεα πτεροεντα*, *Winged Words*: or language not only the *vehicle* of thought, but its wheels. The *wheels* of the intellect I admit them to be; but such as Ezekiel beheld in ‘the visions of God,’ as he sate amongst the captives by the river of Chebar. ‘Whithersoever the spirit was to go, the wheels went, and thither was their spirit to go: *for the spirit of the living creatures was in the wheels also.*’ ” †

In short, throughout the whole work I have designedly addressed myself to the active faculties of the intellect, rather than to the mere memory; yet not on this account neglecting, or less solicitous, to furnish the student with whatever aids may abridge his labour or tend to facilitate his progress.

The Hebrew is generally considered the most simple of all languages. If by simplicity is meant

* Preface p. xi.

† Ibid. pp. vii. viii.

the simplicity of *sentiment* or of *style*, nothing can be more just. In the Sacred Records you find none of those

———— swelling epithets thick laid
As varnish on a harlot's cheek, the rest
Thin sown with aught of profit or delight.—

In them is *plainest* taught and easiest learnt,
What makes a nation happy and keeps it so.

Paradise Regained.

But when the term *simplicity* is applied, as it often is, to the words of the language, and when *simple* is opposed to *compound*, nothing can be more erroneous. In point of fact, scarcely can a single sentence be shown, in which the greater part of the words are not compounds, that is, composed of the principal word and of one or more modificatory letters, the relics or abbreviations of other words: and as the latter, though not numerous, are susceptible of various combinations, the same word will often appear under a variety of aspects, to the perplexity of the young student, and, not rarely, even of the advanced scholar. These difficulties I have endeavoured to remove—

1st. By explaining the modificatory letters, shewing their derivations, distinct signification, and the manner in which they are either prefixed or affixed to the principal words.

2nd. By presenting, throughout the etymological part, the modificatory letters, in a type differing from

that of the principal words, by which means the learner may easily find out the root of each.

3rd. By various tables, exhibiting at one view the principal modifications of which each of the essential parts of speech is susceptible.

4th. By short and appropriate exercises.—These, whilst they will in some measure break the tedium more or less inseparable from grammatical studies, may at the same time serve as a criterion by which the student may ascertain his own progress.

In treating of the different parts of speech, Orientalists generally begin with the verb. I have, however, preferred the method adopted in teaching the European languages, as that to which the student may be supposed to be already accustomed. The same consideration has influenced me in the arrangement of the different parts of the verb. Those who are in the habit of teaching the Hebrew language, know how embarrassing it is to the learner to begin to conjugate a verb from what appears to him the wrong end, namely the third person instead of the first. In this work, therefore, the verb has been placed in the order which it occupies in the grammars of modern languages. No inconvenience can possibly arise from these alterations, as the general structure of the language is so fully explained in the introductory chapter to the Etymology.

In what regards the Syntax, the Author hopes that it will be found as plain and as comprehensive as the

nature of the subject would admit. The introductory chapter to this part of the work should be read with particular attention, as it contains the principles on which most of the rules are founded.

Though it is highly advisable that the learner should at first confine his reading to the Sacred Records, yet it is desirable that he should, after having made sufficient progress, become acquainted with the uninspired writings of the Hebrews. With this view, several extracts from scarce books are given in the Appendix. A few specimens of translations from various languages have been inserted, to show the capabilities of the language.

Lastly, an Index, containing most of the words explained in this work, has been added; forming an extensive *Vocabulary* of the language, and supplying in some measure, the want of a Dictionary.

On the whole, the Author hopes he may be allowed to say, that by availing himself of the labours of those who have preceded him in the same career, and by the unwearied attention which he has himself bestowed on the subject, he has been able to condense in this volume more useful and interesting information on the Hebrew Language, than is to be found in any similar work of equal extent.

*University College, London,
January, 1841.*

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ETYMOLOGY.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

1. ETYMOLOGY is that part of grammar which treats of the derivation of words, and of their classification and modifications in connection with their derivation.

Nature of Words and their Classification.

2. Words are articulate sounds which mankind use as signs of mental conceptions and thoughts; and language* is the denomination given to the collective number of words by which human thoughts are conveyed.

3. As the representative of thoughts, language must contain signs corresponding with the various

* In Hebrew לשון *tongue*, or שפה *lip*, these being the chief organs employed in the production of articulate sounds.

species of conceptions which the mind is capable of forming ; and since all human beings are similarly organised, and consequently subject to similar impressions,—since they are all endowed with similar intellectual faculties, by which they are enabled not only to notice those impressions and consequent feelings, but likewise to trace them to their correspondents in nature, and thus to become acquainted at once with the phenomena of nature and of their own minds,—in short, since human thoughts differ only in degree, but not in kind, and all languages are only so many different copies taken from the same original, it follows that the words or signs of which languages are constituted must all admit of the same classification ; and, consequently, that the Hebrew can have neither fewer nor more essential parts of speech than the English or any other language.

4. The most philosophical classification of words is perhaps the following :—

[a]—Such as indicate the *objects* of thoughts, or the *subjects* of discourse. This class comprehends the names of beings with which the mind becomes acquainted through the senses ; as, אור *light*, רוח *wind*, אש *fire*, עץ a *tree*, &c., or by its own intellectual faculties, as אל *God*, רוח a *spirit*, מחשבה *thought*, reflection.

[*b*—Such as serve to express whatever is affirmed respecting the objects of contemplation. This class comprehends *verbs*, or words denoting action, passion, being, or modes of existence, whether physical or intellectual: as, רָדַף *to pursue*, נִרְדָּף *he or it was pursued*, הָשֵׁב *to reflect, think, &c.* הָיָה *to be, to exist*, אָדָם *to be red*, חָכַם *he was wise*, גָּדֹל *to be great*.

[*c*—Such as serve to qualify or to particularise either the subject or the predicate when they happen to be general terms. This class comprehends *Adjectives, Adverbs and Definitives*.*

[*d*—Such as serve to indicate the relations of things; or words, in which the expression of general relations has superseded or diverted the attention of the mind from their primary particular meaning—viz., the relation of origin, dependency, cause, purpose, medium, instrumentality, similitude, junction, &c. This class comprehends *Prepositions and Conjunctions*.

[*e*—Such as indicate particular affections or emotions, as, joy, sorrow, exultation, surprise, &c.†

* It will be shewn in the progress of the work, that the words included in this and in the following class are, in reality, Nouns, or Verbs, used for the particular purposes described; so that, strictly speaking, these two alone are the most essential parts of speech.

† Many grammarians will not allow Interjections to be called a part of speech, considering them as mere instinctive or mechanical ejaculations. That they are so, when uttered under the immediate impulse of passion, cannot be denied; but as they are frequently

As the student is, however, supposed to be already familiar with the usual grammatical classification, we shall retain it, and distribute the words of the Hebrew language into *Nouns, Adjectives, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections*.* The introductory notices prefixed, will sufficiently enable the student to distinguish between those which are primitive and essential distinctions, and those which are secondary, and in part technical—*i. e.* belonging to the *art* rather than to the *philosophy* of grammar.

Derivation.

5. In all languages we find clusters of words allied both in sound and in signification; such, for instance, are the following English words:—*love, lover, lovely, loving, loved, beloved, loveliness, &c.; just, justly, justify, justifier, justifiable, justification, &c.*; but, in Hebrew, this has an especial claim on the student's attention: thus—

used in representing our own *past* emotions, or those of other persons, and as, in all such cases, they are uttered as deliberately as any other word, I think they are sufficiently entitled to be numbered amongst the parts of speech.

* The early Hebrew Grammarians reckoned only three parts of speech: 1—שֵׁם *the name*, in which they included nouns and adjectives: 2—פֶּעֶל *the verb*: 3—פְּתִילָה *the particle*, in which they included the other classes.

ראש *rōsh*, *the head*, the chief and principal part of the body.

ראשית *râ-shith*, *chiefness, principalness, beginning*.

ראשון *ri-shōn*, *first*, in order or dignity.

מלך *mā-loch*, *to reign*.

מלך *mō-lách*, *one that reigns*.

מלך *mā-lach*, *he reigned*.

מלך *me-lech*, *a king*.

מלכה *mal-cāh*, *a queen*.

מלכות *mal-chūth*, *a kingdom*.

עלה *â-lōh*, *to ascend*.

עלה *ô-leh*, *one that ascends*.

עלה *ô-lāh*, *a burnt offering*.†

עלה *â-lāh*, *he ascended*.

עלה *â-leh*, *a leaf*.

על *âl*, *upon, above*.‡

עליון *el-yōn*, *most high*.

מעלה *ma-âleh*, *an ascent, step*.*

מעלה *ma-âlāh*, *upwards*.

נעלה *na-âlāh*, *exalted, raised*.

עלי *eli*, *a pestle*.

תעלה *th'-â-lāh*, *a conduit or aqueduct*.

Now it is evident, that in these and similar collections of words, there can be but one primitive, from which the rest are derived. Equally evident is it, that by knowing the sense attached to the primitive, and the manner in which it is varied,

* Lit. The place where, or the instruments by which one ascends; also one that causes to ascend.

† *i. e.* What ascends upon the altar.

‡ The words עול *ol*, *a yoke*; עולל *ô-lâl*, *a child*; נעל *na-âl*, *a shoe, sandal*; מנעול *man-ül*, *a lock, bar*; מעיל *m'il*, *an upper garment*, &c., owe probably their origin to the same primitive, although they are placed by lexicographers under different roots.

§ *i. e.* Through which water is made to ascend.

in order to express different objects, or different shades of meaning, together with the various modifications of which each part of speech is susceptible, the labour of learning a language is greatly abridged. Hence the importance of attaining a thorough knowledge of the primitives.

6. As the only purpose of language is to communicate thoughts and judgments (which when clothed in words are called propositions), and as every judgment must contain at least a subject and a predicate, and every proposition, a noun and an attribute*, it follows that these two species of words must have formed the very rudiments of language. But, as if both could not have been invented at the same time, it has been made a question which of the two has a right to claim the priority. Most of the Oriental grammarians have decided in favour of the Verb. Many eminent philologists, however, maintain that the first invented terms were Nouns, because the objects by which men found themselves surrounded, and on many of which their very existence depended, would naturally claim their attention first. This is, indeed, in some respect true; but it proceeds on a mistake, which we have sought to preclude in our

* Substantives are often used as predicates; but then they are always accompanied by the verb TO BE, which is, however, seldom expressed in Hebrew, except when past or future time is indicated.

definition of language. Assuming *that words* primarily *correspond to things*, these writers have not perceived that though the things must have existed, and in most instances have been seen, prior to their modes of appearance, as moving, acting, or being acted on, yet by means of the latter only are they first brought into notice, so as to become the distinct objects of human consciousness—that is, *thoughts*; and that words *immediately* refer to our *thoughts* of the things, as images or generalised conceptions, and only by a second reflection to the things themselves. The following consideration will shew this truth in a still clearer point of view:—It will readily be granted that before names could have been assigned to objects, the objects themselves must have been known. Now, as all the knowledge we possibly can have of objects, consists in an acquaintance with their qualities, properties, or modes of existence, which indeed are so many signs by which things are manifested to the mind through the senses (for the substratum which supports the properties, as it is not an object of sensation, can only be inferred by the mind*); and as all these are *attributes* and not *substances*†, it follows that the mind must have a notion of the attribute, before it can form a distinct conception of the object. It follows further, that in every

* See Maimonides' הלכות יסורי התורה

† See Mr. Coleridge's definition of the word *substance*, in his "Aids to Reflection," Aphorism XII. p. 6.

such conception, the attribute by which the object is distinguished from every other being, must form a part; and, consequently, that the class of words which grammarians denominate *nouns*, must originally have been *verbal* (somewhat like the words called participles), expressive of some property or circumstances by which the named object was characterised. And, indeed, such is still the character of the far greater portion of Hebrew nouns, even of those which designate natural objects: thus—

רָקִיעַ *rāki-ā*, *the firmament*, lit. *the expanse*, or that which is *expanded*.

חַמָּה *ham-māh*, *the sun**, lit. *the hot one*, as being the source of heat.

חֶרֶס *he-res*, another name of the *sun*, from its drying and burning power.

לְבָנָה *l'bā-nāh*, *the moon†*, lit. *the white one*, from its pale light; and from this circumstance several other substances appear to have derived their names: as —

* Another name of the sun is שֶׁמֶשׁ *shemesh*, which is probably a compound; viz. שָׁמ אֵשׁ *shām āsh*, *the distant fire*; and שָׁמַיִם *shā-ma-yim*; שָׁמ מַיִם *sham mayim*, *the distant water*. (See Jarchi's Comment on Gen. i. 7.)

† The moon is also called יָרֵחַ *ya-râ-ah*, from its *dilating* and increasing light: hence יָרֵחַ *a month*;—from which it appears that the Hebrew months were originally *lunar*.

- לְבָנָה lib'neh (λευκη), *the white*, amongst trees (populus alba, *the white poplar*).
 לְבָנָה l'bō-nāh (λιβανος), *the white*, amongst odori-
 ferous gums ; frankincense.
 לְבָנוֹן l'bānōn (*Lebanon*), *the white mountain* ; from
 its whiteness, being constantly covered with
 snow.
 לְבֵנָה l'bā-nāh, *a brick*, from the white clay of
 which it is formed.
 הַלְבָנָה hēl-b'nāh,* *galbanum, a fragrant gum* ; from
 its cream-like colour.
 חַי hay†, *f. חַיָּה ha-yāh, an animal, a living being* ;
 lit. *a breather, or a being that breathes* ; breath-
 ing being the characteristic of animated beings.
 עוֹף ōf †, *a bird, fowl* ; lit. *the flier*, or that which
 flies.
 שְׂעִיר sā-ir, *the goat* ; lit. *the hairy, the shaggy* : and
 from the same circumstance—
 שְׂעוֹרָה s'ō-rāh (*hordeum*), *barley*, from the roughness
 of its awn.
 שְׂעָרָה or סְעָרָה s'ō-rāh, *a tempest* ; & שְׂעָר sā-'ar, *horror*.

* Most lexicographers place this word under the root לָבַב; it is, however, probable that לְבָנָה itself received its denomination from its colour. Hence also the Rabbinical הַלְבָּוֹן hēlbōn (*albumen*), *the white of an egg*.

† These are real Onomatopocia,—חַי hay, imitative of the sound heard in forcibly emitting the breath ; עוֹף ōf, that heard in the starting of a bird. Of the same character are the words שֵׁשׁ 'esh, *fire* ; אֵשׁ 'or, *light, fire* ; רוּחַ ru-ah, *wind* ; and many others.

7. This being the case, we can easily comprehend how the same word would be frequently used both as a noun and as a verb : as a *noun*, when it was used as the *subject* of discourse ; and as a verb, when it was used as the *predicute*. Thus, the word אֹר in the following sentence is used as a substantive : as, יְהִי אֹר *There shall be light, or light shall be* (Gen. i. 3) ; but in the following phrases it is used as a verb : thus, הַבֶּקֶר אֹר *The morning (was) light* (Gen. xlv. 3.) וְאֹר לָכֶם *And it will be light unto you* (1 Sam. xxii. 10) ; אֹרוּ עֵינַי *My eyes have become light* (1 Sam. xiv. 29) ; i. e. capable of perceiving by means of light. Thus also the before-mentioned word חַי *hay, a living being, or a being that breathes*, is used in the following phrases as a verb* : as, וְשָׁלַח חַי *And Salah lived* (Gen. xi. 14) ; עוֹד יוֹסֵף בְּנֵי חַי *My son Joseph liveth still* (Gen. xlv. 21) ;—and כֶּבֶד *cā-bād, the liver* (lit. the heavy, the weighty, being the heaviest part of the body in proportion to its bulk) signifies also *it is heavy*† (Gen. xlvii. 4) ; and *it was heavy* (Gen. xlvii. 13).

* It is likewise frequently used as an adjective : as, שׂוֹר חַי *a living ox* ; כֶּלֶב חַי *a living dog* ; בָּשָׂר חַי *raw flesh* ; (i. e. in the same state as when living).

† Hence also כֶּבֶד *kō-bed, weight, heaviness* ; קְבֻרִית *k'bā-dūth, difficulty* ; כְּבוֹד *kā-bōd, honour, glory, literally, weight, (gravitas)* ; and כָּבַד *kab-bād, to honour* ; מְכַבֵּד *m'chab-bād, one that honours* ; נִכְבָּד *nich-bād, honourable, one that has become honourable* ; מְכַבָּד *m'chū-bād, one that is honoured* ; מַכְבִּיר *mach-bīd, one that causes heaviness, an oppressor* ; מִתְכַבֵּר *mith-cab-bād, one that*

It is moreover frequently used as an adjective : as, מִשָּׂא כָבֵד *a heavy burden*.

8. In all these examples, it is evident that there is no distinction whatever between the noun and the verb; but even in those where a distinction exists, it is so slight, as clearly to show the common origin of the words : thus—

דָּבַר *dā-bōr, to speak.*

דּוֹבָר *dōbār, one that speaks, a speaker.*

דָּבָר *dā-bar, he spake,*

דְּבָר *dā-bār, a word, or thing.*

אָמַר *ā-mōr, to say.*

אָמַר *ā-mār, he said.*

אָמַר *ō-mer, a saying.*

קָרַב *kā-rōb, to be nigh, to approach.*

קָרַב *kā-rab, he or it came near.*

קָרֹב *kā-rōb, one that is nigh, related, a relative, kinsman.*

קֶרֶב *ke-reb, the inner part of the body, the intestines, bowels.*

קֹרְבָן *kor-bān, an offering.*

קָרָב *k'rāb, conflict, battle.*

קִרְבָּה *kir-bāh, relationship, approachment.*

9. There are, indeed, many verbs which owe their derivation to nouns : as, for instance, עָפַר* *to throw dust*; עָשָׂן *to smoke*, from עָשָׂן † *smoke*; מָלַח *to salt*, from מָלַח *salt*; there are likewise many nouns which

honours himself, pretends to be honourable; with their numerous modifications.

* From עָפַר *dust*.

† This word is probably derived from אֵשׁ *fire*; smoke being the sign of fire. מָלַח *salt*, is probably compounded of מָה *what*, לַח

cannot be referred to verbs, as ראש *the head*; רֶגֶל *the foot, leg*; רֵגֶל *a standard, flag, banner, &c.*; but this does not at all invalidate the preceding arguments; as these words, though now considered as primitives, may owe their origin to verbs which had fallen into disuse*, or to such as have not reached us; for it is not to be supposed that the Hebrews had no other words than those contained in the Sacred Records. Both theory and fact lead me, therefore, to conclude that the Hebrew nouns were originally *verbalia*; and the verbs ought to be considered as the elements of speech, not on account of their priority of invention, but because they generally contain the primary signification of words.

Roots.

10. The part of the verb containing the primary signification which runs through all its branches and derivatives, is the *infinitive mood*†, or the name of the

moist, i. e. *that which contracts moisture*, and רֶגֶל and רֵגֶל are probably derived from one of the several roots which signify to explore, remove, reveal, &c. This is, however, mere conjecture; and indeed we are too far removed from the infancy of language to speak decisively on the origin of words.

* See S. de Sacy's remarks (*Grammaire Arabe*, § 231), on the word سليد, whose root למר does not occur in Arabic, though it is very frequently used in Hebrew.

† Many Grammarians consider the third person masculine past tense, as the *root*; thus, הלך *he went*, שמר *he kept*. But as the

action. It is called by some Hebrew grammarians **מְקוֹר** *mā-kōr*, *the fountain*; by others, **שֹׁרֵשׁ** *shō-res̄h*, *the root*, *radix*. It consists generally of the three

notion expressed by this form of the verb is too complex to be considered as the primitive, I have preferred the opinion of those grammarians who regard the infinitive as the root. Thus the **פתח דברי** (a grammatical work, generally attributed to D. Kimchi.) ייש דבור אחר שהוא שרש לכל אלה החלקים ונקרא מקור לפי שהוא התחלת הדבור ושרש ההניון וממנו יוצאות כל הפעולות הנזכרות, והיא המחשבה לעשות כשיאמר האדם הנני חושב לבנות בית זה, וזה טרם המעשה באה המחשבה לעשות, ועל זה נקרא מקור :

“There is one word which is the root to all these parts (*i. e.* the past, present, and future tenses, &c.); it is called *mākōr*, the fountain, because it is the principle of speech, and the root of contemplation. From it proceed all the before-mentioned parts of the verb. It is the thought to do a thing. Thus, when a man says, ‘Behold, I intend to build this house,’—the thought *to build* must precede the deed; and on this account it is called **מקור** *the fountain*.”

Thus, likewise, *Abraham de Balmis*, in **מקנה אברם** (*Peculium Abræ.*) המקור שרש כל פעולה וכו' ועל כן כאשר ישאלך מי שירצה איזה שרש למדתי לא תאמר לִמַּד כי אם לִמֹּד עין הפעל בחולם :

“The infinitive mood is the root of every action, &c. And therefore, should any one ask you what is the root of **למדתי** *lā-mad-tī* (*I did learn*), do not answer **למד** *lā-mad* (*he did learn*), but **לִמֹּד** *lā-mōd* (*to learn*).”

The infinitive must not be confounded with the abstract noun, which is likewise the name of the action: as, **אהב** *to love*, **אהבה** *love*; **שנא** *to hate*, **שנאה** *hatred*. They are nearly allied in their signification, and are, therefore, often substituted for one another. The difference between them will be explained in the Syntax.

consonants, forming either monosyllables (when the middle letter happens to be ם or ך'): as, בוא bō, *to come, to enter*; בין bīn, *to understand, perceive*; גור* gūr, *to sojourn*: or dissyllables, as הלך hā-lōch, *to walk*; שמר shā-mōr, *to keep, to guard*; בלע† *to swallow*.

11. The three consonants of which the primitive is composed, are called *radicals*; whereas those which are added for the purpose of diversification, are termed *serviles*.‡ To distinguish the radicals from each other, we shall call them the 1st, 2nd, and 3rd

* Many of the ancient grammarians very justly considered these and similar roots as שניי׳ם *bi-literals*, because the middle letter has more the character of a vowel than a consonant, being always quiescent, and often omitted: as גור *to sojourn*, גר *he sojourned*, גר *a sojourner*, &c. See Aben Ezra in צחות and מאינים; and Abraham de Balmis in *Peculium Abræ,—De Partitione Verborum*.

† Roots consisting of four or more letters are, comparatively speaking, few in number. They are mostly either of foreign origin, as פת׳ם *an order, edict*; or compounded, as בלעל *wicked, worthless*, from בל *without*, and על *merit, utility*; עבט *thick mud*, from עב *thick*, and ט *mud or clay*.

That many of the tri-literals are, most probably, likewise compounds, appears from several words cited in the preceding notes; numerous other examples of the same kind may be seen in “*Vindiciæ Hebraicæ*,” pp. 42—46.

‡ The serviles consist of the following exclusively:—א ב ה ו י— while no letter of the alphabet is excluded from the formation of the *radicals*. We shall distinguish the serviles in most cases by open letters, thus, ב, ס, &c.

letters of the root. Thus, פ is the first, ע is the second, and ל the third letter of the root פֿעֿל ^{3.2.1}pā'ol, *to act*; ש is the first, ב the second, and ר the third letter of the root שֿבֿר shā-bor, *to break*.

Conjugations.

12. Primitives may consist of any three letters of the alphabet, but they receive different names, according to the particular consonants of which they are constituted, and form different conjugations.

13. Such as have neither of the following letters—', נ, ס, for their *first* radical, nor ו or ' for the *second*, nor ס or ה for the third radical, and in which the second and third are not the same letter, are called שְׁלֵמִים *perfect*; because in the various changes which the primitive undergoes, the three consonants remain unaltered: as, זָכַר *to remember*; זָכַרְתִּי *I remembered*; זְכוּרָה *a remembrance*.

These verbs form the first conjugation.

14. Such as have נ for their first radical, are denominated הֶסְרִים *defectives*; because the נ is dropped in many of the derivatives; as, נָתַן *to give*; אֶתֵּן (instead of אֶנְתֵּן) *I will give*; מִתְּנָה (instead of מִנְתְּנָה) *a gift*.

These form the second conjugation.

15. Such as have **ס** or **'** for the first radical : as, **אָכַל** to eat, **יָדַע** to know* ; **ס** for the third, as **מָצָא** to find ; **ה** for the third, as **פָּדָה** to redeem ; **ו** or **'** for the second letter, as **קָוַם** to rise, **בִּין** to understand ; are called **נְחִיּוּם** *quiescents*, because these letters are either *mute* or changed into other letters.

These form the third, fourth, fifth, sixth, and seventh Conjugation.

16. Such as have their second and third radicals the same, as **מָדַד** to measure, are called **כְּפֹלִיּוּם** *double* ; the middle letter being frequently dropped in the derivatives : as, **אֶמְדַּר** (instead of **אֶמְדָּר**) *I will measure* ; **לְמַד** (instead of **לְמָדַד**) *in order to measure* ; **מְדָה** (instead of **מְדָדָה**) *a measure*.

These form the eighth Conjugation.

FORM OF WORDS.

17. The consonants, together with their appropriate vowel-points, constitute what is denominated the *form* of the primitive ; and any alteration made in it, either by the omission or mutation of any of its letters or vowel-points, or by the addition of one or more letters, will necessarily produce a different *form*, indicative of a variation in the signification ; as may be seen from the following examples :—

* The **'** is often dropped, as **אָרַע** (instead of **אָרַע**) *I will know*.

Thus, from the infinitive שָׁבַר *shā-bōr*, to break, (used both as a noun and as a verb), are derived—

1st. The participle active and passive—

שָׁבֵר <i>shō-bār</i> , one that breaks.	}	Used as nouns and verbs, and forming, with the personal pronouns, the present tense: as
שָׁבֹר <i>shābār</i> , broken.		
		אֲנִי שָׁבֵר <i>I break.</i>

2nd. The third person preterite, as—

שָׁבַר <i>shā-bar</i> , he broke.	}	From this, the rest of the tense is formed, by <i>post-fixing</i> fragments of the pronouns: as, אֲנִי שָׁבַרְתִּי <i>I broke</i> , תָּ שָׁבַרְתָּ <i>thou brokest</i> .

3rd. The imperative, as—

שָׁבֵר <i>sh'bōr</i> , break thou, m.	}	From which is formed the future tense, by <i>prefixing</i> fragments of the pronouns: as, אֲנִי שָׁבֵר <i>I will break</i> , תָּ שָׁבֵר <i>thou shalt break</i> .

4th. Nouns used in this sense only: as, שֵׁבֶר *she-ber*, a break, breach, injury; שִׁבְרֹן *shib-bā-rōn*, a break, calamity, destruction; מִשְׁבָּר *mish-bār*, a breaker, wave, billow.

5th. Other infinitives, which in their turn give birth to nouns, participles, and other parts of the derivative verbs.

18. To understand this thoroughly, the student must bear in mind, that every attribute expressive of transitive action may be considered under various points of view:—

1st. As expressive of simple action :—

אָכַל to eat, אָכַל he did eat.

2nd. As expressive of simple passion :—

הָאָכַל to be eaten, הָאָכַל he was eaten.

3rd. As expressive of intense action :—

אָכַל to devour, consume, אָכַל he consumed, devoured.

4th. As expressive of intense passion :—

אָכַל to be devoured, consumed, אָכַל he was consumed, &c.

5th. As causing another to act :—

הָאָכַל to cause to eat, *i. e.* to feed, הָאָכַל he fed, &c.

6th. As being made to perform an action :—

הָאָכַל to be caused to eat, to be fed, הָאָכַל he was fed.

7th. Reflex action, or such as is performed by the agent on himself :—

הָאָכַל to consume, devour one's self, הָאָכַל he consumed himself.

The first of these divisions may be called the *primitive*, the other six, *derivative* verbs. Their *technical* names are, 1st, Pa-ál; 2nd, Niphál; 3rd, Pièl; 4th, Pū-ál; 5th, Hiph-íl; 6th, Hoph-ál; 7th, Hith-pa-ál.

MANNER OF FORMING SUBSTANTIVES FROM VERBS.

19. Substantives are formed from verbs in various ways :—

1st. By changing the vowel-points of the root: as, מֶלֶךְ a king, from מָלַךְ to reign; אֹכֵל food, victuals, from אָכַל to eat.

2nd. By dropping one of the radicals: as, גֵּן *a garden*, from גָּנַן *to shelter*; גֵּר *a stranger*, from גָּרַר *to sojourn*.

3rd. By adding one or more of the following letters י, ת, ג, מ, א, ה*, to the root: as, מִאֲכָל *food, provision*, (lit. what is eatable or eaten); מִאֲכָלֶת *a knife* (lit. an instrument used in eating), from אָכַל; מִקְנֵה *cattle*† (lit. what is purchased, or the medium of purchasing); קַצִּיר *harvest, or a reaper*, from קָצַר *to reap, cut down*.

4th. By the three preceding methods combined: as, מִתְּנָה *a gift*, from נתן *to give*; מִטָּה *a bed*, מִטָּה *a staff, tribe*, from נָטָה *to stretch out, incline*; מִתְּכֵלֶת *the end, completion*, from כָּלָה *to finish, complete*.

* These letters may be called the *Formative Letters*.—They are either prefixed, affixed, or inserted in the middle of words, by which a great variety of forms are produced.

† This word, derived from קָנָה *to possess, to purchase, to obtain*, favours the supposition that cattle were in the early ages regarded as the chief measure of value, the same as money in our days. This appears to have been the case during the Trojan war, as is evident from the Iliad, B. VI.—

“For Diomed’s brass arms, of mean device,
For which *nine oxen* paid (a vulgar price),
He gave his own of gold divinely wrought,
A hundred bees the shining purchase bought.”

And though silver had already in the time of Abraham become the chief standard of value, yet cattle were equally used as the medium of exchange, even in subsequent times, as appears from Genesis xxxviii. 17, and xxxiii. 19; קִשְׁטָה being rendered by most of the ancient translators, *lamb*. Thus Sept. *αμνον*. Onkelos הַיִּרְקָן, Vul. *agnis*.

מִשְׁקָל (mish-kal), WEIGHT OR COMMON MEASURE
OF WORDS.

20. To be able to refer words to their roots, and to ascertain the difference between them and their derivatives, a model, pattern, or common measure, with which words in general may be compared, is necessary.

For this purpose, the ancient grammarians selected the word פִּעֵל*, and borrowed from it and its derivatives their grammatical terms.

21. Imagining that the essence of the verb consists in action, and the word פִּעֵל signifying *to act*, they employed this word to denote the *verb* in general, whether active, passive, or neuter.

22. Considering the 3rd person sing. *m.* preterite,

* The middle letter of פִּעֵל being one of the gutturals, which are subject to peculiar laws of punctuation, has induced several modern grammarians to substitute the verb פִּקֵּל or קִטֵּל for it. I have, however, retained it, as it is used by all the ancient grammarians; and even the moderns have adopted it, as far as relates to the technical terms *Niphāl, Piël, Puäl, &c.* And, indeed, it matters not what word we take as a *common measure*, provided the difference between the *gutturals* and *non-gutturals* be pointed out; which ought to be done in either case.

as the root of the primitive verb; and the same person of the derivative verbs as the principal words from which their respective tenses, moods, &c. are formed; and these words being, in the verb under consideration, as follows—

- 1st, פָּעַל Pā-âl, *he acted*,
 2nd, נִפְעַל Niph-âl, *he was acted upon*,
 3rd, פִּיעַל Pi-êl*, *he acted with intensity, &c.*
 4th, פֻּעַל Pu-âl, *he was acted upon with intensity*,
 5th, הִפְעִיל Hiph-îl, *he caused another to act*,
 6th, הִפְעֵל Hoph-âl, *he was caused by another to act*,
 7th, הִתְפַּעֵל Hith-pā-âl, *he acted upon himself*,—

they adopted them as technical terms, to indicate the principal branches of the verb in general.

And this is indeed the process of the human mind when it begins to reflect. An impressive, single instance is taken, or rather obtrudes itself on the recollection: it is then discovered that the properties or attributes noticed in this instance, are common characters in a large number of instances: and thus, the individual impression is raised into a general or generic conception; and the word by which it was named, becomes a general term: and general terms applied to the purposes of classification, in the aid or ordonnance of the memory, are technical terms; without which no art nor science can be taught.

* When the second radical is a non-guttural, it receives *Dagesh*, (See Part I. 32): as, קָדַשׁ *he sanctified*; שָׁבַר *he was shattered*; הִתְקַדַּשׁ *he sanctified himself*.

Thus they denominated all verbs denoting simple actions, *Pa-al* or קל *kal* (i. e. *light, simple*), because the root is here found in its simplest form ; whereas, the other branches have either an additional letter, or a dagesh in the second letter of the root. Those that denote simple passion, or the passive voice, they called נפעל *Niphal* ; those that denote intense action, they termed פעל *Pi-el* ; and so on with the rest.

23. As the conjugations of verbs are regulated by the letters of which the root consists, and as the root פעל consists of פ¹ *Pe*, ע² *Ain*, and ל³ *Lamed*, they denominated the first letter of every root, פ *Pe* ; the second ע *Ain* ; and the third ל *Lamed*.

Thus they called the פ¹ of נשבר^{3,2}, *Pe* ; the ע² *Ain* ; and the ל³, *Lamed*.

Thus they likewise denominated all verbs having נ for the first radical, as—

נגש to approach ; נפל to fall ; (2nd conjugation*)..... פ"נ

Those that have א for the first radical, as—

אכל to eat ; אמר to say ; (3rd conjugation)..... פ"א

Those that have י for the first radical, as—

ישב to sit ; ידע to know ; (4th conjugation)..... פ"י

* The first conjugation, as we have already observed (p. 17), they called נשלים ; and the 8th, כפולים.

Those having ו for the second radical, as—

גִּיר to sojourn; שׁוּב to return; (5th conjugation)..... ע״ו

Those having ס for the third radical, as—

מָצָא to find; קָרָא to call; (6th conjugation)..... ל״א

Those having ה for the third radical, as—

קָנָה to obtain; רָאָה to see; (7th conjugation)..... ל״ה

And by this means, they readily distinguished the different conjugations from each other, and ascertained the peculiarities belonging to each.

24. By having thus a standard, or common measure, with which to compare words, we may easily ascertain their general meaning.

Thus, by knowing that פָּעַל is the 3rd person masculine preterite of all active transitive verbs, פּוֹעֵל the active participle, and פְּעוּל the passive participle, we may be certain that פָּקַד, לָמַד, שָׁבַר, are the 3rd person *m. pret.*; that פּוֹקֵד, לוֹמֵד, שׁוֹבֵר, are participles active; and פְּקוּד, לְמוּד, שֻׁבֵר, are passive participles. Thus, also, by knowing that the form, which the 3rd person *m. preterite* of intransitive verbs assumes, is mostly פָּעַל, we may, without hesitation, say that יָבֵט, זָקַן, &c. are intransitive verbs, and the same will hold good with every other part of the verb.

25. In the same manner the forms of nouns and adjectives may be ascertained by comparing them with a similar form deduced from פָּעַל; and by knowing the grammatical changes of which the *form* is

susceptible, we may at once know the changes which most words, having a similar *form*, must undergo in the process of declension.

Thus, all words consisting of three radicals (of the 1st conjugation, p. 17), having (τ) for their first and second vowel-points: as, דָּבָר *a word*, חָכָם *a wise man*, זָהָב *gold*, &c. are said to be of פִּעֵל (the form) מְשַׁקֵּל.

Those that have (τ) for the first, and (..) for the second: as, הֵצֵר *a court*, זָקֵן *an old man*, are of the form פִּעֵל.

Those that have (י) for the first, and (י.) for the second vowel-points: as, פִּקֵּד *an overseer*, קָצִיר *harvest*, are of the form פִּעִיל.

Those that have (τ) for the first, and (י) or (י) for the second vowel-points: as, אֲדוֹן *a lord*, גָּדוֹל *great*, בְּרוּךְ *blessed*, עָצוּם *mighty*, are of the forms פִּעוּל and פִּעוּל.

All words of the above forms have their accent on the last syllable.

Those that have — for the first, and (∴) or (-) for the second vowel-point: as, אָזֵן *an ear*, שֹׁחַד *a bribe*, are of the form פִּעֵל.

Those that have (∴) or (-) for their first and second vowel-points: as, מֶלֶךְ *a king*, אֶרֶץ *land*, נֶעֶר* *a boy*, רֵגַע *an instant*; or (∴) for the first, and (∴) for the

* The vowel-point (-) in this and similar words, is substituted for (∴), on account of the guttural letter.

second vowel-points: as, סֵפֶר *a book*, &c. are of the form פִּעֵל and פִּעֵל*.

Words of the last-mentioned forms have their accent on the penultimate.

מִשְׁפָּט *judgment*, from שָׁפַט *to judge*, is of the form פִּעֵל; מ being the formative letter.

מַמְלָכָה *a kingdom*, from מָלַךְ *to reign*, is of the form פִּעֵל; מ and ה being the formative letters.

מִצֵּעַ *a plant* (from נָטַע), מִדָּעַ *knowledge* (from יָדַע *to know*), are of the form פִּעֵל; מ being the formative letter, and נ in the first, and י in the second word being dropped.

מַתָּנָה *a gift* (from נָתַן *to give*), is of the form פִּעֵל; נ the first radical being dropped, and מ and ה being the formative letters.

גֵּר *a stranger* (from גָּוַר *to sojourn*), is of the form פִּל, the second radical being omitted.

בֵּן *a son*, from בָּנָה, is of the form פִּע, the third radical being dropped.

צֵל *a shadow*, from צָלַל, is of the form פִּל; the first of the double letters being dropped.

מְגִלָּה *a roll, volume*, from גָּלַל, is said to be of the form פִּעֵל; מ and ה being the formative letters, and the second radical omitted.

* These forms are, by some grammarians, called Segolates.

† The second radical of this and the following form receive Dagesh, to show the absence of the first radical. If we take the verb פָּקַד as the *common measure*, these two forms will be מְקַדֵּר & מְקַדְדֵּר.

The preceding examples, it is hoped, will be deemed sufficient to give the learner a general conception of the formation of nouns, which is all that is aimed at in this chapter. Further information on this intricate subject will be found in Chapter III.

Inflection and Modification of Words.

26. Whoever considers the rapidity of thoughts, will allow that even the most concise language is but a slow instrument for the purpose of communicating them. Attempts have, therefore, been made in all languages, especially in those of ancient date, to shorten the process, by expressing all such general notions as are applicable to whole classes of words—as, for instance, the gender, number, and case of nouns, the moods, tenses, &c. of verbs—by inflections (probably taken from some already existing word), instead of doing it by entire words. The Hebrew is particularly remarkable in this respect; for it not only expresses the before-mentioned grammatical accidents by inflections, but also such words as occur most frequently in discourse; as, for instance, the article, *the*; the conjunction, *and*; the relative, *who*, *which*, *that*; the possessive pronoun, *my*, *thy*, *his*, &c.; and both the *nominative* and *objective*, when they happen to be pronouns. By this means, whole phrases may be expressed in single words: as, *יְאַהֲבֵנִי* *he will love me*, *וְיְאַהֲבֶנִּי* *and he will love thee*; *הוֹצֵאתִיךָ* *I have caused thee to go forth*, &c.

27. The manner in which this is effected, is no less ingenious than remarkable, and shows, most clearly, that language is neither the result of accident, nor of capricious compact, but the product of mind—of mind fully aware of the object in view, and endeavouring to effect it in the simplest way possible. But before we proceed, it is necessary for the student to know the personal pronouns. These are—

<i>Sing.</i>	<i>Plur.</i>
אֲנִי* or אֲנֹכִי . . . I	אֲנֵנו or אֲנֹהֵנו ‡
אַתָּה † <i>m.</i> } thou	אַתֶּם <i>m.</i> } you
אַתָּה <i>f.</i> }	אַתֶּן <i>f.</i> }
הוא † he	הֵמָּה or הֵם . . . they, <i>m.</i>
היא she	הֵנָּה or הֵן . . . they, <i>f.</i>

* This word is considered as a primitive. It is, however, probably derived from אָנָה, or rather אָנָה to *exclaim*, or to *commence a discourse* (א and ע being mutable letters). See Cant. ii. 10 ; Job iii. 2. It means, literally, *the exclaimer* or *speaker*.

† אַתָּה is evidently derived from אָנִי. The dagesh in ת indicates the absence of נ, which is still preserved in some of the dialects: as, אַתָּה, אַתָּה, אַתָּה. The ת is, perhaps, a contraction of אַת (sign of the objective). The same observation is applicable to the words אַתָּה, אַתָּה, אַתָּה, instead of אַתָּה, אַתָּה, אַתָּה.

‡ הוא is probably derived from the verb הָיָה to *be*, הַיָּה *one that is* (written sometimes with א), and means, literally, *a being*. It is frequently used instead of the substantive verb.

§ This appears to be the plural of אֲנֹכִי, although written with ה.

23. Now, instead of expressing the pronouns by separate words, fragments of the personal pronouns are subjoined to the nouns, and amalgamated with them.

Thus, יָד *a hand*, יָדִי * *my hand* (lit. *hand I*, or belonging to the speaker); יָדְךָ *thy hand* (lit. *hand thou*, or, belonging to the person addressed); יָדוֹ *his hand*, יָדְךָ † *your hand*, יָדֵינוּ *our hands*, וְיָדֵינוּ † *and our hands*, &c.

Thus also דְּבַר *a word*, דְּבָרִי *my word*, דְּבָרְךָ *thy word*, דְּבָרוֹ *his word*, דְּבָרָהּ *her word*, דְּבָרֵינוּ *our word*, דְּבָרֵיהֶם &c. See Declension of nouns, Tab. II.

29. *Obs.* 1.—As the accent can come only either on the ultimate or the penultimate syllable, it follows, that when words are thus augmented by additional syllables, the accent must be removed from its original place; and hence, in order to accelerate the pronunciation, a change in the vowel points becomes necessary. Thus, in דְּבַר the accent is upon the syllable בַּר; but in דְּבָרִי it is placed upon רִי; the first vowel-point (ָ) is therefore changed into (ִ); and in דְּבָרֵיהֶם,

* These terminations, denominated *affixes*, are evidently contractions of the personal pronouns: thus, י, from אֲנִי *I*; ו, from הוּא (still more evident in the word פִּיהוּ *his mouth*, i. e. פִּי *mouth*, הוּא *he*; שָׂדֵהוּ *his field*, i. e. שָׂדֵה *field*, הוּא *he*); נו, from אֲנִי *we*.

† דְּ and כֶּם. The derivation of these terminations is very uncertain. It is supposed, not without reason, that אָנְכִי had originally a form for the second person sing. and plur.: as, אַנְכָּה or אַנְכָּה *thou* אַנְכֶּם or אַנְכֶּם *you*, from which these fragments were taken.

‡ This letter (וּ), used for the conjunction *and*, is evidently a fragment of the noun וּ א hook, *a thing that joins*.

where the accent is removed still further, being placed upon הָם, a still greater contraction of the vowel-points takes place*.

30. *Obs. 2.*—Vowel-points which are thus liable to be changed, are called *mutable*. There are, however, many which, as they constitute the characteristic distinction of the words in which they are found, can, on that account, not be changed into any other, and are retained notwithstanding the removal of the accent. They are, for this reason, called *immutable*. Such, for instance, is the וּ in שׁוֹמֵר *a keeper, guard*, it being the characteristic of the active participle. Such also, are all the short vowels followed by dagesh, indicative of their being derived from the derivative verb בָּעַל (בָּקַר): as, מִלָּחָם *a mariner*, מִלָּמָה *a ladder*; or from roots whose 2nd and 3rd radicals are the same; תְּהִלָּה *praise*, תְּפִלָּה *prayer*, &c. &c.

31. The definite article is expressed by the prefix הַ, as הַיָּד *the hand*, and all the cases (except the genitive), are expressed by single letters taken from prepositions: as, לַיָּד *to a hand* (לְ being taken from לְאֵל *to*); מִן הַיָּד *from a hand* (מִן being taken from מִן *from*); בְּיָד *with or in a hand*, בְּיָדֵינוּ *from our hands*, &c., &c.

32. In the same simple manner are the persons and tenses of the verb indicated. The *past*, by *post-*

* Similar contractions, as Gesenius justly remarks, are found in other languages: as, Πατηριμου, for Πατηρ εμου; *ecce* and *eccum* for *ecce ea* and *ecce eum*.

† This fragment (הַ) is probably derived from הִנֵּה *there is*, or הִנֵּה *behold*. Some grammarians suppose it to be taken from the Arabic article; but I see no reason why we should have recourse to the language of Arabia, in cases where we can more easily refer words to their Hebraic origin.

fixing fragments of the pronouns to the verb; and the *future*, by *prefixing* them. Let us take, for instance, the three principal parts of the primitive verb פָּקַד:—

Infinitive	פָּקַד	<i>to visit.</i>
Imperative	פָּקַד	<i>visit thou, m.</i>
3 rd person <i>m.</i> past . .	פָּקַד	<i>he visited.</i>

Now, subjoining to the last תָּ (from אַתָּה *thou*), we have פָּקַדְתָּ *visited thou*, i. e. *thou hast visited*; נוּ (from אֲנִי *we*), we have פָּקַדְנוּ *visited we*, i. e. *we have visited*; תֵּם (from אַתֶּם *ye*), and we have פָּקַדְתֶּם *visited ye*, i. e. *ye have visited*; denoting the past time by the position of the root.

33. Thus, also, by prefixing אֲ (from אֲנִי *I*), to פָּקַד, we have אֲפָקַד *I-will-visit*; תָּ (from אַתָּה *thou*), we have תִּפָּקַד *thou-shalt-visit*, &c. &c. ; indicating by the prefixes, not only the person, but likewise (by their position), that the time is future. Further, by subjoining other fragments to this, or the past tense, the objective pronouns are likewise indicated: as, אֲפָקַדְהוּ *I-will-visit-him*, אֲפָקַדְתִּיהוּ *I-have-visited-him*, אֲפָקַדְתִּיךָ *I-have-visited-thee*, וְאֲפָקַדְנִי *and-he-will-visit-me*, &c.

It is this which gives the Hebrew language that conciseness for which it is so remarkable, making its words keep pace almost with the thoughts which they represent.

Having thus given a general outline of the structure of the language, we shall proceed to treat, in the following chapters, of each part of speech separately.

CHAPTER II.

NOUNS AND THEIR MODIFICATIONS.

34. Nouns are generally distributed into—

I.—Common nouns, or appellatives: as, אִישׁ *a man*, בֵּן *son*.

II.—Proper names: as, יִשְׂרָאֵל *Israel*, אֲרָם *Aram*, יְרוּשָׁלַיִם *Jerusalem*.

35. Proper names, are the names of particular individuals, thus distinguished from others of the same kind. Common names are, on the contrary, the names of *genera* and *species*; and, unless they are accompanied by some restrictive sign or word, denote either the whole species or kind: as, אָדָם וּבְהֵמָה תֹּשִׁיעַ יְהוָה *Lord! thou helpest man and beast* (Ps. xxxvi. 6),—or any one of the kind: as, מִמָּה אָדָם יוֹמָת *“He that killeth a man (i. e. any man) shall be put to death”* (Levit. xxiv. 21). As the Hebrew has no indefinite article, the context alone can show in which of the two senses the noun is to be understood.

36. The restrictive words, by which appellatives are made to express particular individuals, are called *definitives*. Such are, the article *the*; the demonstrative pronouns, *this, that, &c.*; the pronominal adjectives, *my, thy, &c.* The restriction is, however, more frequently

effected by the annexation of another noun, which serves to define that which precedes it: as, בֶּן *son*, בֶּן־מֶלֶךְ *son of a king*, בֶּן־הַמֶּלֶךְ *son of the king*, or *the son of the king*; בֶּן־יִשְׂרָאֵל *Israel's son*, or *the son of Israel*.

37. Nouns are frequently varied or altered, in order to express the different modifications of which they are susceptible. This is done in various ways:—

I.—By altering one or more of the vowel-points: as, בֶּן *son*, בֵּן *son of*, בֶּן־אַבְרָהָם *Abraham's son*, דְּבַר *word*, דְּבַר *word of*, דְּבַר־הַמֶּלֶךְ *the word of the king*.

II.—By adding one or more letters either at the beginning or at the end of the words: as, הַדְּבַר *the word*, וְהַדְּבַר *and the word*, דְּבַרִּי *my word*, דְּבַרְיֶיךָ *your words*.

38. Letters added at the beginning of words are denominated *Prefixes*; those that are added at the end, are termed *Affixes*.

The Prefixes leave the accent of the words unaltered, and therefore produce no alteration in the vowel-points; but the affixes draw the accent from its original place toward the termination, and therefore produce, generally, a change in the vowel-points. See the preceding examples, and Art. 29.

39. Every word thus varied by additional letters, may in some measure be considered as a compound; and as every compound is best understood by know-

ing its constituent parts, we think it most advisable to explain the prefixes and affixes before we treat of the general properties of nouns.

PREFIXES.

40. The following are the prefixes of Nouns:—

ה—with dagesh in the following letter: as, הַהֶרֶר, הֶ or הָ without dagesh: as, הָאוֹר, express the definite article *the*; for which reason, this letter (ה) is called the *definite ה*.

Obs. ה is used before nouns beginning with any letter capable of receiving Dagesh: as, נַהַר a river, הַהֶנָּה* the river.

הֶ is used before nouns beginning with either of the letters ^{which are} ר, ע, ה, א, א†: as, אֹר light, הָאוֹר the light; הַר a mountain, ^{capable of} הַהַר the mountain; עֶבֶר a servant, הָעֶבֶר the servant; ^{head} רֹאשׁ head, הָרֹאשׁ the head.

הֶ is used mostly before nouns (not being monosyllables) beginning with ע, ח, or ה, having long unaccented (◌◌)

* The effect of dagesh after a vowel, is to double the letter in which it is placed.—(See Part I. p. 36) This word must, therefore, be pronounced *han-nā-hā'r*. The dagesh is, however, sometimes omitted: as, הַיְאוֹר the river, הַיְלָדִים the children.

† As the Gutturals ר, ע, ח, ה, א, cannot easily be pronounced double, the Dagesh would be useless in them; it is, therefore, compensated by changing (◌) into (◌◌) or (◌◌). Before ח, however, the original vowel (◌) is mostly retained: as, הַחֹשֶׁךְ the darkness. Sometimes also, before ה: as, הַהֶבֶל the vanity. We also find הַיְחִי the living, and הַיְחִי and הַיְחִי. These deviations are, however, too unimportant to be longer dwelt upon.

2) This way of turning the dagesh into a long vowel is said to be a compensation for the dagesh which succeeding letter cannot receive under such circumstances. Instead of being changed into a long vowel, it is changed into a long vowel. It is a long vowel. It is a long vowel. It is a long vowel.

for their first vowel: as, עָנָן a cloud, הָעֶנָן the cloud; הַחֶלֶב the milk; הַהָרִים the mountains.*

(id.) in some cases

הָ or הַ—without dagesh† in the following letter, indicates interrogation: thus, שֹׁמֵר a keeper, הַשֹּׁמֵר the keeper, הַשֹּׁמֵר הַשֹּׁמֵר? — הַשֹּׁמֵר אֶתִּי אֲנֹכִי the keeper of my brother (am) I? i. e. Am I the keeper of my brother? (Gen. iv. 9.)

Obs.—This is called the interrogative הָ. It is used before any word in a state of interrogation: as, לֹא לֹא is it not? יֵשׁ there is, הֲיֵשׁ is there? [Before the gutturals it takes, mostly, (-): as, אַתָּה thou, הֲאַתָּה בְּנִי art thou my son? הֲעַתָּה is it time?] Likewise before words beginning with any letter having Sh'va: thus, בְּרָכָה a blessing, הַבְּרָכָה the blessing, הַבְּרָכָה a blessing? ‡

ו. ב. א. ת. ת. ת.

* Before participles, הָ is often used as a relative pronoun: thus, הַמְּלַמֵּד the teacher, or who teaches; הַהוֹלֵךְ who or which goes?

† In a few instances we find Dagesh after the interrogative הָ: as, הֲיִשְׁמְנָה whether fat? (Num. xiii.) הֲבִמְהִינִים whether in camps? (ibid.) We likewise find הֲהִיזְק whether strong? (ibid); but in these cases, the context easily shows that they are interrogatives. In הֲהִרְבִּי whether my ways? הֲהִיטֵב will it be well? (cited by some grammarians), it is equally evident that the הָ is interrogative; as the definite הָ is seldom found before nouns having the pronominal affixes, or before verbs in the past or future tense.

‡ The reason of this change is, lest two initial Sh'vas should come together—thus, הַבְּרָכָה, which is contrary to the genius of the language.

1) This verb answer to the Latin an or "num" (as
as to the French est-ce que? (is it that,

ו and (from וּ a hook, *plug*), is used to express junction, and connection in general : as, זָרַע וְקָצִיר וְקָר וְחֹם וְקַיִץ וְחֹרֶף וְיוֹם וְלַיְלָה *Seed-time and harvest, and-cold, and-heat, and-summer, and-winter, and-day, and-night.* (Gen. viii. 22.) And with the definite article, וְהַ and *the* : as, לְךָ יְהוָה וְהַגְּבוּרָה וְהַתְּפִאֲרָה וְהַנִּצָּח וְהַהוֹד *Thine, O Lord, [is] the-greatness, and-the-strength, and-the-glory, and-the-victory, and-the-majesty.* (1 Chron. xxix. 2.)

ב in, with (probably, from בּוֹא to enter, to come in), is used to express the relations denoted by the ablative case, or by the prepositions, *in, with, on, among, at, &c.* : as, בְּאֶרֶץ in-a-land, בְּאֶבֶן with-a-stone, בְּהַר on-a-mountain, בְּיִשְׂרָאֵל amongst-Israel, בְּדָבָר in, on, or with a word or thing.

כּ as (probably from כֹּה thus, in this manner ; or from (כֹּה) כִּכָּה, so, thus,) is used to express comparison and proportion generally, and answers to the words *as, so, according to, about, almost, &c.* : as, כְּאֶרֶץ as-a-land, כְּעֶבֶד as-a-servant, כְּאֵיפָה about-an-ephah, כְּדָבָר as-a-word.

לְ to, for (from לָא to, is used to express the relations of tendency and purpose, denoted by the dative case, or by the words *to, for in order, &c.* : as, לְאֶרֶץ to-a-land, לְדָבָר to or for-a-thing.

Obs. 1.—To express the relations denoted by the letters לְ, כְּ, בְּ, definitely, either הַ is annexed, as בְּהַדָּבָר in-the-word, or, with a definite article

בְּהַדְבָר as-the-word; or, which is more usual, the ה is omitted, and its vowel-point is placed under those respective letters: thus, בְּדָבָר in-the-word, בְּהַדְבָר as-the-word, לְהַדְבָר to-the-word*.

2.—When ה occurs before these prefixes, it indicates inter-rogation: thus, לְהַבֵּן to-the-son, הֲלֵבֵן if-to-the-son?

* The prefixes ל, כ, ב, ו, are frequently added to other words: as, וְקָטַן וְגָדוֹל great and-small, אֲנִי וְהוּא I and-he, אָכַל וְשָׁתָה he-eat and-drunk, לֵאכֹל וְלִשְׁתּוֹת to-eat and-to-drink, &c. Their proper points are (:)—thus, לְ, כְּ, בְּ, וְ. The (:) is, however, frequently changed for other vowels, which causes great embarrassment to the young student.—To prevent this, he is requested to attend to the following rules:—

- I. וְ is changed into ו (pronounced אִו) before words beginning with either of the labials פ, מ, ב, ו; or before words beginning with any letter having Sh'va: as, וְגִבְיָר and-a-garment, וְרִבִּישׁ and-honey.
- II. It is changed into ו before words having a distinctive accent on the first letter: as, לֶחֶם וְיַיִן bread and-wine.
- III. Before words beginning with Sh'va, the letters ל, כ, ב, ר, receive (־ו): as, בְּדָבָר in-the-word-of, בְּהַדְבָר as-the-word-of. לְדָבָר to-the-word-of. Before the gutturals, definitely, ~~or in some~~, they follow the same rule as the definite ה. (Art. 40).
- IV. Before words beginning with וְ, the letters ל, כ, ב, ו, receive (־ו), ו becoming quiescent: as, וְהִי he-shall-be, וְהִיא and-he-shall-be, וְיָמֵי days-of, וְיָמֵי in-the days-of, וְיָמֵי as-the-days-of.
- V. Before the semi-vowels (־ו) (־וּ) (־וּ), they receive the corresponding short vowels: as, אֱמֶתְךָ truth, וְאֱמֶתְךָ and-truth, בְּאֱמֶתְךָ in-truth, &c.: חֲצִי half, בְּחֲצִי וְחֲצִי, בְּחֲצִי, לְחֲצִי, וְאֲנִי.
- VI. Before אֱלֹהִים God, they take (־ו); א becoming quiescent: thus, לְאֱלֹהִים, וְאֱלֹהִים, &c.

Likewise לְאָמֹר (for the purpose of saying)

לְאָמֹרְךָ

before any of the letters אהה ע ר *we cannot union*

or מ*[^], from מן *from*, is used to express the relation of origin, cause: as, מִגּוֹי from-a-nation, מִדְּבַר from-a-thing, מִדְּבַר from-speaking, מֵאִישׁ from or out-of-a-man, &c.; and with the definite article, מִהַּ from-the: as, מִהַּמִּדְּבָר from-the desert.

Obs.—After adjectives, it denotes the comparative degree: as, מִצּוּר הַזֶּה חֲזָק מִצּוּר *stronger-than a-rock*.—(See Adjectives, Art. 87.)

41. To the preceding may be added the particle אֶת or אֶת־, which, though not a prefix, always precedes nouns in a definite state, and is often joined to them in order to express their objective cases: as, 'In the beginning God created הַשָּׁמַיִם אֶת the heaven, כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ אֶת הָאָרֶץ and the earth;' 'Honor thy-father and-thy-mother;' וַיִּשְׂרָאֵל אֶהָב אֶת־ יוֹסֵף 'And-Israel-loved Joseph.'

VII. Before אֶרְצִי and its variations, also before יְהוָה they take (-): as, בְּיְהוָה †, לְאֶרְצִי, וְאֶרְצִי, וְיְהוָה, &c. As these changes are chiefly for the sake of euphony, and as they do not affect the signification of words, I deem it unnecessary to enter into further detail.

* מ before the gutturals.

† From this punctuation of the prefixes before the word יְהוָה, it is evident that the word was anciently pronounced אֶרְצִי. Had it been pronounced *Jehovah*, as some learned men suppose, the points must have been בְּיְהוָה, בְּיְהוָה, וְיְהוָה, as the words in No. IV.

Exercise.

Translate and analyse the following words:—

*גֵרֵךְ, וְרֵךְ, בְּרֵךְ, כְּרֵךְ, לְרֵךְ, מִרֵךְ, הֵרֵךְ,
 הִרֵךְ, וְהִרֵךְ, בְּהִרֵךְ, בִּרְרֵךְ, וּבִרְרֵךְ, הִבְרֵךְ, כְּהִרֵךְ,
 בְּרֵךְ, מִהִרֵךְ, וּמִהִרֵךְ, אֶת־הִרֵךְ :
 †אֶרֶץ, הָאֶרֶץ, וְהָאֶרֶץ, בְּאֶרֶץ, וּבְאֶרֶץ, בְּאֶרֶץ,
 ‡אֶרֶץ, לְאֶרֶץ, וּלְאֶרֶץ, לְאֶרֶץ, וּלְאֶרֶץ, מֵאֶרֶץ, וּמֵאֶרֶץ,
 מִהָאֶרֶץ, אֶת־הָאֶרֶץ :
 §חָכְמָה, וְחָכְמָה, הַחָכְמָה, בְּהַחָכְמָה, לְחָכְמָה,
 מִחָכְמָה, חָכְמָה, הַחָכְמָה, וְחָכְמָה, וְהַחָכְמָה, בְּחָכְמָה,
 בְּחָכְמָה, לְחָכְמָה, וּלְחָכְמָה, מִחָכְמָה :

Render the following into Hebrew:—

A day||, and a day, as a day, in a day, to a day, and to a day ;
 the day, and the day, as the day, in the day, to the day, from the
 day, and from the day ; from day to day.

A woman¶, to a woman, the woman, to the woman, and to the
 woman, and a woman, from a woman, from the woman, and from
 the woman.

~~The~~ slave**, a slave, and the slave, and a slave, a slave? as a
 slave, as the slave, to a slave, to the slave, from a slave, from the
 slave, and to the slave.

* A way, ~~road~~. † Land, ~~earth~~. ‡ A wise man. § Wisdom.
 || יוֹם ¶ אִשָּׁה ** עֶבֶד

*the letter ן commonly refused to make the same
 distinction as to Tzayin, as it cannot receive by itself
 preceding that vowel into a long one, when two vowels
 are written in a letter. We avoid sound of the
 word as we - suits this pattern better than that it is to be
 used with it for any other sound.*

AFFIXES.

42. The following are the principal Affixes:—

הַ־ . . . with the accent on the last syllable, is used to denote the feminine gender: as, אִישׁ *a man*, אִשָּׁה *a woman*, נְבִיא *a prophet*, נְבִיאָה *a prophetess*; בּוֹקֵר *a visitor*, בּוֹקֵרָה *a female visitor*.

Obs. הַ־ with the accent on the penultimate, is sometimes used to express tendency towards a place: as, חָרֵן *Haran*, חָרָנָה *towards Haran*; נֹגֵב *the south*, נֹגְבָה *towards the south*. Nouns terminating in ה, change that letter into ת: as, מָרָה *Marah*, מָרְתָה *to Marah*.

הַ־ without the accent, is likewise added, sometimes, by way of euphony: as, לַיְלָה for לַיִל *night*. In such cases ה is said to be *Paragogic*.

תַ־ . . . with the accent on the penultimate, is used to denote the feminine participle: as, שׁוֹפֵט *one that judges, a judge*; *f.* שׁוֹפֵטָה: also שׁוֹפְטָה.

ים . . . is used to indicate the plural of masculine nouns: as, נְבִיאִים *prophets*, בּוֹקְרִים *visitors*, יוֹם *a day*, יָמִים *days*; שָׁנָה *a year*, שָׁנִים *years*.

ים . . . is used to express two of a kind: as, יוֹמִים *two days*, שְׁנַתִּים *two years*.

ות . . . is used to express the plural feminine: as, נְעָרָה *a girl, a young woman*, נְעָרוֹת *girls*; דְּלֶת *p.* דְּלֶתוֹת *doors*.

The following affixes are used to denote the possessive Pronouns :—

the end of a sentence

שִׁירָךְ

שִׁירוֹ

	שִׁיר a song, <i>m.</i>	שִׁירָה a song, <i>f.</i>
י־my	שִׁירִי my song	שִׁירָתִי my song
ךָ thy, <i>m.</i>	שִׁירְךָ thy song, <i>m.</i>	שִׁירְתְּךָ thy — <i>m.</i>
ךְ thy, <i>f.</i>	שִׁירְךָ thy song, <i>f.</i>	שִׁירְתְּךָ thy — <i>f.</i>
ו his	שִׁירוֹ his —	שִׁירָתוֹ his — <i>m.</i>
הָ her	שִׁירָה her —	שִׁירָתָהּ her —
נוּ our	שִׁירָנוּ our —	שִׁירָתֵנוּ our —
כֶּם your	*שִׁירְכֶם your — <i>m.</i>	שִׁירְתֶּכֶם your — <i>m.</i>
כֶּן your, <i>f.</i>	*שִׁירְכֶן your — <i>f.</i>	שִׁירְתֶּכֶן your — <i>f.</i>
הֶם their, <i>m.</i>	שִׁירָהּ their — <i>m.</i>	שִׁירָתָם their — <i>m.</i>
הֶן their	שִׁירָן their — <i>f.</i>	שִׁירָתָן their —

When the things possessed are plural.

	שִׁירִים songs, <i>m.</i>	שִׁירוֹת songs, <i>f.</i>
י־my	שִׁירֵי my songs	שִׁירוֹתַי my songs
ךָ thy, <i>m.</i>	שִׁירֶיךָ thy — <i>m.</i>	שִׁירוֹתֶיךָ thy — <i>m.</i>
ךְ thy, <i>f.</i>	שִׁירֶיךָ thy — <i>f.</i>	שִׁירוֹתֶיךָ thy — <i>f.</i>
ו his	שִׁירָיו his —	שִׁירוֹתָיו his —
הָ her	שִׁירָיהָ her —	שִׁירוֹתֶיהָ her —
נוּ our	שִׁירֵינוּ our —	שִׁירוֹתֵינוּ our —
כֶּם your	*שִׁירֵיכֶם your — <i>m.</i>	שִׁירוֹתֵיכֶם your — <i>m.</i>
כֶּן your, <i>f.</i>	*שִׁירֵיכֶן your — <i>f.</i>	שִׁירוֹתֵיכֶן your — <i>f.</i>
הֶם their, <i>m.</i>	*שִׁירֵיהֶם their — <i>m.</i>	שִׁירוֹתֵיהֶם their — <i>m.</i>
הֶן their, <i>f.</i>	*שִׁירֵיהֶן their — <i>f.</i>	שִׁירוֹתֵיהֶן their — <i>f.</i>

* כֶּם, כֶּן, הֶם, הֶן, are denominated *heavy affixes*, because they always have the accent; the rest are denominated *light affixes*.

Sometimes for brevity, can be

שִׁירוֹתָם (*m.*)

שִׁירוֹתֶן (*f.*)

41. To the preceding affixes may be added, the termination יָ, יִתְ, and יָה, by which patronymics, or nouns denoting extraction, are formed from proper names: as, עֵבְרִי a Hebrew, *f.* עֵבְרִית, or עֵבְרִיָה, from עֵבֶר Heber; עַמּוֹנִי an Ammonite, *f.* עַמּוֹנִית, from עַמּוֹן Ammon.

Exercises.

Add the possessive pronouns to the following nouns:—

גִּבּוֹר a strong man, like שִׁיר; סוּס a horse, like שִׁירָה; תּוֹרָה a law, like סֹכָה a hut, like שִׁירָה;

Render the following into English:—

גַּמְלִים * , הַגְּמָלִים , וְהַגְּמָלִים , וּבַגְּמָלִים , לַגְּמָלִים ,
 לַגְּמָלִיךָ , גְּמָלִיָּה , גְּמָלָהּ , וּגְמָלֵיהֶם , וְלַגְּמָלֵיהֶם :
 מֶלֶךְ † , וּמְלֶכֶךְ , לְמֶלֶךְ , הַמֶּלֶךְ , וְהַמְּלֶכֶךְ , הַמְּלֶכֶךְ ,
 מִמְּלֶכֶךְ , מִהַמְּלֶכֶךְ , בְּמֶלֶךְ , לְמֶלֶךְ , וְלַמְּלֶכֶךְ , לְהַמְּלֶכֶךְ , הַכְּמֶלֶךְ ,
 בְּהַמְּלֶכֶךְ , מַלְכִי , בְּמַלְכִי , מְלֶכֶךְ , מְלֶכֶךְ , מְלֶכְךָ , בְּמַלְכוֹ ,
 מַלְכָּה , וְלַמְּלָכָה , מַלְכָּם , בְּמַלְכָּם , וּמְלָכִים , הַמְּלָכִים ,
 בְּמְלָכִים , לְמְלָכִים , וְהַמְּלָכִים , מְלָכֵינוּ , לְמְלָכֵינוּ , מְלָכֵיכֶם ,
 מְלָכֵיהֶם , מְלָכֵיהֶם , וּמְלָכֵיהֶם , מְלָכָה ‡ , וְהַמְּלָכָה , מְלָכוֹת ,
 לְמְלָכוֹת :
 מְלָכוֹת § , מְלָכוֹתֶיךָ , בְּמְלָכוֹתָו , וּמְלָכוֹתֶיהָ , לְמְלָכוֹתֶיהָ ,

* Camels. † A king. ‡ A queen. § A ~~kingdom~~ reign.

מְלָכוֹתָם , בְּמְלָכוֹתָם : מְמַלְכָּה * , וּמְמַלְכָּה , וְהַמְמַלְכָּה ,
 בְּמְמַלְכָּה , בְּמְמַלְכָּה , וּמְמַלְכָּה , מְמַלְכָּתִי , מְמַלְכָּתֶיךָ ,
 מְמַלְכָּתֵנוּ , מְמַלְכוֹת , וְהַמְמַלְכוֹת :

GENDER.

42. There are two genders, the masculine and the feminine. Of the masculine are—

1st. Names of males and their functions : as, שֵׁם *Shem*, אָב *a father*, כֹּהֵן *a priest*.

2nd. Names of nations, rivers, and mountains : as, עַם *a people*, כְּנָעַן *Canaan*, נָהָר *a river*, יַרְדֵּן *the Jordan*, כַּרְמֵל *Carmel*, סִינַי *Sinai*†.

* Kingdom.

† To consider inanimate objects, or their names, as masculine or as feminine, appears very irrational; and yet, if we except the English language, the absurdity of thus making a distinction where nature has made none, and where none can be required, prevails in almost all languages. To account for this anomaly, some authors have supposed, that in the infant state of the world, mankind actually imagined that all objects of nature were animated, and consequently attributed to them sexual distinction; considering those objects which manifest themselves by their power and activity — as, for instance, the Wind, the Sun, &c. — as masculine; and, on the contrary, those that appeared of a passive nature — as, for instance, the Earth, the Moon, &c. — as feminine. Others suppose, that the framers of language were guided by some subtle kind of reasoning, which discovers, even in inanimate objects, something

3^d. Names of seasons and months: as, אָבִיב *the Spring*, חֶרֶף *Winter*, נִסָּן *Nisan*.

4th. Names of metals: as, זָהָב *gold*, כֶּסֶף *silver*. Except נְחֹשֶׁת *copper*, which is used in both genders, and עֵפְרָת *lead*, which is supposed to be feminine.

analogous to sex. These explanations are, however, not at all satisfactory; for independent of the absurdity of supposing the framers of language to have been so subjected to the fancy as not to distinguish between a real animal and a block of wood, or that they should have possessed such refined notions as to discover the most distant analogies, there is this objection, — that, on either supposition, the different names belonging to the same object must have retained the same gender: but this is contrary to fact. Thus, for instance, of the two names לְבָנָה, לָרֵחַ, given to the *Moon*; the first is masculine, and the second, *feminine*; and of the three denominations of the *Sun*, שֶׁמֶשׁ, חַמָּה, הַמָּלְאָךְ, the first is *feminine*; the second, *masculine*; and the third, of both genders. The real cause of the before-mentioned anomaly, as it regards the Hebrew, appears to me this:—that in the infancy of language, especially amongst a pastoral people, which the Hebrews were, the chief subjects of discourse were unavoidably persons and domesticated animals. In these, they observed the natural distinction of sex, which they endeavoured to indicate in their language; and they did it in a very simple way: viz., by adding ה—a mere breathing and certainly the softest and most delicate of consonantal sounds—to the masculine: thus, יָלֵד *a child, boy*, יְלֵדָה *a girl*; נָעַר *a lad, youth*, נְעָרָה *a lass, maiden*; שָׂעִיר *a he-goat*, שְׂעִירָה *a she-goat*; כֶּבֶשֶׂת *a lamb*, כֶּבֶשֶׂתָה *a ewe-lamb*; &c. &c. Animals which did not often come under view, or in which the distinction of sex was not obvious, were left undistinguished, and their names were used in either gender, just as the fancy of the speaker happened to suggest

43. Of the feminine are —

1st. Names of females and their functions: as, שָׂרָה *Sarah*, צִלְּהָה *Zillah*, אִם *a mother*.

2nd. Names of countries and cities: as, אֲשׁוּר *Assyria*, יְרוּשָׁלַיִם *Jerusalem*.

3rd. Names of the double members of the human body*: as, אָזֶן *ear*, רֶגֶל *foot*.

4th. Names having the following terminations:— הַ, as בְּרָכָה *a blessing*; or יָהּ, as עֵבְרִיָה *a Hebrew woman*.

תַּ, as אֲמִנָּת *a nurse*, קִמְרֵת *incense*, תְּפִאָּרַת *glory*, אֱמֶת *truth*.

תַּ, as קִנְחָת *a burning, a fever*, נְחֵת *quietness, pleasure*,

תַּ, as רֵאשִׁית *beginning*, תְּבִנִית *form, pattern*, עֵבְרִיָה *a Hebrew woman*.

וֵת, as מְלָכּוֹת *a kingdom*; or וֵת, as אַחֲוֵת *a sister*.

at the moment; and hence the origin of the epicene. It was the same with the names of inanimate objects. They were used indiscriminately in either gender; or, as *Aben-Ezra* has expressed it, in his usual laconic style, בְּכֹל נְשִׂאִין בּוֹ רֵיחַ חַיִּים זְכָרָהּ וְנִקְבָּהּ, “*Whatever has no life, male it or female it.*” This promiscuous use of the gender, probably prevailed during the infancy of language and for a long period after it. But when the language became fixed by writing, and especially by authoritative books which served as models to subsequent writers, the gender of nouns became, in some measure, likewise fixed. And thus it is, that what in its origin was a matter of indifference, became, in the course of time, a law, from which we cannot now deviate, without being guilty (in the eyes of the half-learned, at least,) of a grammatical impropriety.

* Except יָד *a hand*, עֵין *an eye*, which are used in both genders.

44. Many nouns are used in both genders, and are therefore said to be of the *common gender*: as, רֵיחַ *the wind*, אֵשׁ *fire*, מַחֲנֶה *a camp*.

Amongst these may be numbered the *Epicene*: as, גַּמֶּל *a camel*, דָּב *a bear*, יוֹנָה *a dove*, חֲסִידָה *a stork*, male or female.

Exercise.

[Render the following into Hebrew:—

As my songs, *m.* And from thy *f.* songs, *f.* Their *m.* songs *m.* and her song. My camel and his camels. To her camels. And to her camels. And from the king and queen. To her kings and to the queen. To her king and to the queen. From their kings and from the queen. As my king and as your kings. And to the queens. My kingdom and thy kingdom. Her kingdom and his kingdom. From kingdom to kingdom. Our kingdom and the kingdoms. And in my law. As their laws. And from thy law. As my hut. And from thy huts. And to the strong man.]

FORMATION OF FEMININE NOUNS.

45. Feminine Nouns, as has already been observed (p. 41), are formed by adding הַ or תַּ to the masculine: as, מֶלֶךְ *a king*, מַלְכָּה *a queen*; גָּדוֹל *great*, *m.* גְּדוּלָּה *f.*; אֹמֵן *an educator, foster-father*, אֹמֵנָה *a foster-mother, a nurse*; בּוֹקֵר *a visitor*, בּוֹקֵרָה or בּוֹקֵרֶת *f.**

* Some receive Dagesh in the last radical: as, אֶדוּם *m. red*, *f.* אֶדְמוּה; קָטוֹן *m. small, little*, *f.* קֵטְנָה.

Obs. 1.—Masculine nouns terminating in הַ, form their feminine by changing (ו) into (ר): as רֹעֵה *a shepherd*, רֹעֵהָ *a shepherdess*.*

2.—Those that terminate in ה or ע, receive ת־הַ instead ת־עַ: as, שׁוֹמֵעַ *a hearer, f.* שׁוֹמְעָה or שׁוֹמְעַת; בֶּרֶחַ *one that runs from danger, f.* בִּרְחָה †.

3.—Many nouns express their gender by different words: as, אָב *father*, אִמָּה *mother*; הַמֶּמְסָר *a he-ass*, הַמִּשָּׂה *a she-ass*; הַחַתָּן *a bridegroom*, הַכַּלָּה *a bride*; עֶבֶד *m. a servant, f.* שִׁפְחָה † *a bond-maid* †.

4.—The feminine of אָח *a brother*, is אֲחֵיהָ *sister*; of בֵּן *a son*, בַּת *a daughter*; חָמ *a father-in-law*, חָמוּת *a mother-in-law*.

NUMBER.

46. Hebrew nouns admit of three numbers; the Singular, Plural, and Dual.

Formation of the Plural Number Masculine.

Masculine nouns form their plural mostly by adding יִם־ to the singular: as, מֶלֶךְ *a king*, מְלָכִים † *kings*.—(Vide Affixes, p. 41.)

* In some of the derivative verbs, the ה is changed into ת־ (See Verbs).

† Those that terminate in א, receive only an additional ת: as, נֹשֵׂא *m. a carrier, f.* נֹשְׂאָה or נֹשְׂאֵת.

‡ In these and similar words, it will be found that the masculine nouns express functions and attributes peculiar to males, and the feminine such as are peculiar to females.

§ The ׳ is often omitted; especially when the singular terminates in ׳: גּוֹי *as, a nation*, גּוֹיִם (instead of גּוֹיִים) *nations*; לֵוִי (instead of לֵוִי) *a Levite*, לֵוִיִּם (instead of לֵוִיִּים) *Levites*; ו is likewise frequently omitted: as, אֹת *a sign, p.* אֹתָהּ instead of אֹתוֹת.

¶ Also מְלָכִין, which is, however, a *Chaldaism*, and ought, therefore, to be considered as an exception.

Formation of the Plural Number Feminine.

47. Feminine nouns form their plural, by adding **ות** to the singular: as, **בְּאֵר** *a well*, **בְּאֵרוֹת**.—(Vide p. 41.)

Obs. 1.—Those that terminate in **הַ** or **ת**, change these terminations into **ות**: as, **נַעֲרָה** *a girl*, **נַעֲרוֹת** *girls*; **בְּתוּלָה** *a virgin*, **בְּתוּלוֹת** *virgins*; **אֲנִיָּה** *a letter*, **אֲנִיּוֹת** *letters*; **טַבַּעַת** *a ring*, **טַבַּעוֹת** *rings*; **כַּתְּנֶת** *a coat, tunic*, **כַּתְּנוֹת** *tunicks*. Some, however, retain the **ת**: as, **דְּלָת** *a door*, **דְּלָתוֹת** *doors*; **קִישָׁת** *a bow*, **קִישָׁתוֹת** *bows*; **לַנֵּי** *lanee*, **לַנֵּיחוֹת** *lanees*.

Obs. 2.—Those which terminate in **יָה** or **יַת** change these terminations into **יֹות**: as, **נְכַרְיָה** *a strange woman*, **נְכַרְיֹות** *strange women*; **עֵבְרִיָה** *a Hebrew woman*, **עֵבְרִיֹות**.

3.—Those that terminate in **יָת**, change (י) into (יֹ), and add **יֹות**: as, **מַלְכוּת** *a kingdom*, **מַלְכוּתֹות** *kingdoms*.

4.—Many masculine nouns take **ות** for their plural: as, **אָב** *a father*, **אָבוֹת** *fathers*; **בֵּסֵס** *a seat, throne*, **בֵּסֵסוֹת**; and many nouns feminine take **יִם** for their plural: as **אֶבֶן** *a stone*, **אֶבֶנִים**; **שְׂעֵרָה** *barley*, **שְׂעֵרִים**.

5.—Some nouns take indiscriminately either the masculine or feminine plural*: thus, **דוֹר** *a generation*, **דוֹרִים** or **דוֹרוֹת**; **שָׁנָה** *a year*, **שָׁנִים** or **שָׁנוֹת**; **חַלּוֹן** *a window*, **חַלּוֹנִים** or **חַלּוֹנוֹת**.

6.—The names of liquids, seasons, metals †, and some collectives, are always used in the singular number: as, **זָהָב** *gold*, **כֶּסֶף** *silver*, **יַיִן** *wine*, **שֶׁמֶן** *oil*; **אֶבֶב** *spring*, **חֹרֶף** *winter*, **חֹל** *sand*, **אֶבֶק** *dust*.

* See Note, p. 44.

† Also **חַלּוֹנֵי**, which ought to be considered as an exception.

‡ The names of liquids and metals are sometimes found in the plural: but then the word must be considered as expressive of different sorts.

To the preceding may be added abstract terms and proper names, which, from the nature of their signification, do not admit of the plural: as, אֶהָבָה *love**, שִׂנְאָה *hatred*, &c.

7.—Some are used in the plural only: as חַיִּים *life*, רַחֲמִים *mercy*, פְּנִים *the visage, face*, בָּלָיֹת *reins*, אֲרוֹת *stables*.

Obs. 8.—The following are rather irregular in the formation of their plural: as, בַּת (instead בָּנָה or בְּנֹת) *a daughter*, p. בָּנוֹת; אַחֹת *a sister*, p. אַחֵיּוֹת; שׁוֹר *an ox*, p. שׁוֹרִים; שׁוּק *an open place, a market*, p. שׁוּקִים; אִישׁ *a man*, p. אִישִׁים, but more frequently אֲנָשִׁים; אִשָּׁה *a woman*, p. אִשׁוֹת, but more frequently גְּנָשִׁים.

DUAL.

41. The dual expresses two of a kind; and is formed by adding יָם to the singular, whether it be masculine or feminine: as, יוֹם *day*, יָמִים *days*, יוֹמִים *two days*; אֶלֶף *a thousand*, אֲלָפִים *thousands*, אֲלָפַיִם *two thousands*; נַעַל *a shoe*, נַעֲלוֹת or נַעְלָיִם *shoes*, נַעְלָיִם *a pair of shoes*; דֶּלֶת *a door or gate*, דְּלָתוֹת *gates*, דְּלָתַיִם *double doors*.

Obs. 1.—Nouns terminating in הַ, change this letter into ת: as, שָׁנָה *a year*, שְׁנָתַיִם *two years*; מֵאָה *a hundred*, מֵאָתַיִם *two hundred*.

2.—Things that are double by nature or art, are used in the

* Some of these are found in the plural; but then they must, like the preceding, be understood as expressive of different kinds: thus חֲכָמוֹת *wisdoms*, i. e. *the sciences*; תְּבוּנוֹת *understandings*, i. e. *different objects or degrees of understanding*.

dual instead of the plural: as עַיִן *an eye*, עֵינַיִם *eyes*; * יָד *hand*, יָדַיִם *hands*; רֶגֶל *foot*, רַגְלַיִם *feet*; שֵׁפָה *lip*, שֵׁפָתַיִם *lips*; אוֹז *ear*, אוְזַיִם *ears*.

Obs. 3.—כּוֹזְנַנִּים *a pair of scales, a balance*; קְלִקְתַּיִם *pincers, tongs*; דְּחַיִּים *a hand mill* (consisting of two stones), admit not of the singular number.†

4.—The following, and a few other nouns, form their dual by adding יַיִם to the plural: thus, חוֹמָה *a wall*, חוֹמוֹת *f. walls*, חוֹמוֹתַיִם *double walls*; רַבּוּא *a myriad*, רַבּוּאוֹת *myriads*, רַבּוּתַיִם *two myriads*.

Exercise.

[Give the signification of the following, and form their feminine gender:—

בוֹרָה, שׁוֹמֵעַ, נְבִיא, גָּדוֹל, אָרוֹם, רָעָה, שׁוֹפֵט, מְלֶכֶךְ,
אִישׁ, הָתָן, עֶבֶד, אָח, בֵּן, נְכָרִי, עֶבְרִי, יְלָד, בְּבֶשֶׁת

Give the signification and form the plural of the following:—

פוֹקֵד, נְבִיא, גְּמֹל, שִׁיר, סוֹם, גְּבוּר, שִׁירָה, דוֹר,
בָּאֵר, גַּעְרָה, טַבַּעַת, הַנִּית, קִשְׁת, כֶּסֶף, חֲלוֹן, בַּת, שׁוֹר,
שׁוֹק אָחוֹת

* Some of these are found in the plural number; but then they have mostly different significations: thus, עֵינּוֹת *springs, fountains*; יָדוֹת *tenons, portions*; רַגְלַיִם *times*; as שְׁלֹשׁ רַגְלַיִם *three times* (lit. *steps*); &c.

† To the above may be added, מַיִם *water*, שָׁמַיִם *heaven*, which occur always in the dual form.

Give the signification and form the dual of the following:—

יום, אֶלֶף, גַּעַל, דָּלַת, רֶגֶל, יָד, אֶזְנוֹן, מֵאָה, שָׁנָה, שְׁפָה, הוֹמָה, רְבוּא

Render the following into English:—

תָּנָה ¹ בְּנֵי ² לְבָרָה ³ לִי וְעֵינֶיךָ ⁴ דְּרָבִי ⁵ תִּצְרְנָה ⁶ : אֶל-
תֵּלֶךְ ⁷ בְּדָרְךָ * חַטָּאִים ⁸, מְנַע ⁹ רֶגְלֶךָ ¹⁰ מִנְתִּיבֹתָם ¹¹, בִּי ¹²
רִגְלֵיהֶם לָרַע ¹³ יָרוּצוּ ¹⁴: בְּבַד ¹⁵ אֶת-יְיָ מֵהוֹנֵךְ ¹⁶, וּמִרְאֵשִׁית ¹⁷
כָּל-תְּבוּאָתְךָ ¹⁸: בְּבַד אֶת-אָבִיךָ ¹⁹ וְאֶת-אִמְךָ ²⁰: לֶךְ ²¹ אֶל-
נְמָלָה ²² עֲצֵל ²³, רְאֵה ²⁴ דְּרָכֶיהָ וְחַכְמָה ²⁵: אֲשֶׁר-אֵין-לָהּ ²⁶
קֶצֶץ ²⁷ שִׁטֵּר ²⁸ וּמִשָּׁל ²⁹, תִּכְבִּין ³⁰ בְּקִיּוֹן ³¹ לְחֶמְדָּה ³² אֲגַרָה ³³
בְּקֶצֶיר ³⁴ מֵאֲכֹלָהּ ³⁵: אֲמַר - עֲצֵל ³⁶ † אֲרִי ³⁷ בְּחוּץ ³⁸, שְׁחַל ³⁹
בְּדָרְךָ, בְּרַחוּבוֹת ⁴⁰ אֶרְצָח ⁴¹:

table p. 90
Christen of
כח
truly: a link there is, not to her: e, who has not

- 1 Give. 2 בן Son, p. 3 בנים. 3 לב Heart. 4 עין Eye. 5 דרך Way. 6 They shall observe. 7 Go not. * Insert of. 8 Sinner. 9 Withhold. 10 רגל Foot. 11 A path. 12 For. 13 Evil. 14 They run. 15 Honor. 16 הון Wealth. 17 First, chief. 18 תבואה Produce. 19 אב Father. 20 אם Mother. 21 Go. 22 Ant. 23 Sluggard. 24 See. 25 And be wise. 26 Which not to her, i. e. who has neither. 27 Chief. 28 Overseer. 29 Ruler. 30 She provideth. 31 Summer. 32 לחם Bread, provision. 33 She gathereth. 34 Harvest. 35 Food. 36 The sluggard says. † There is. 37 A lion. 38 Without, street. 39 An old lion. 40 A wide place, a market. 41 I shall be slain.

for? in
time
is: but

הַבְּנוֹת ¹ * בְּנֵי, וְהַבְּנִים * בְּנֵי, וְהַצֵּאֵן ², * צֵאֲנִי, וְלִבְנֵי
מֵה-אֲעִשֶׂה ³, אוּ לְבְנֵיהֶן : אֶת-בְּנֵתָם נִקַּח ⁴ לָנוּ וְאֶת-

Daughters son son Daughter
Lawdster son st what

בְּנֵי־נָוִן לָהֶם : בְּנֵי־כֶסֶם תִּתְּנוּ לָנוּ וְנִשְׂתַּבְּחַת בְּנוֹתֵינוּ וְתִקְחוּ לָכֶם :
 בְּנֵי־נָוִן לָהֶם : בְּנֵי־נָוִן לָהֶם : בְּנֵי־נָוִן לָהֶם : בְּנֵי־נָוִן לָהֶם :
 וְבִבְקֵרֵינוּ גֵלָךְ : לֹא־תַעֲשֶׂה־כָּל־מְלָאכָה אֵתָהּ וּבְנֵךְ
 וּבִתֶּךָ עֲבָדֶךָ וְאִמְתֶּךָ וּבְהֶמְתֶּךָ וְגֵרֶךָ אִשְׁרֵךְ
 בְּשַׁעְרֶיךָ : לֵךְ מֵאֶרְצֶךָ וּמִמּוֹלַדְתֶּךָ וּמִבֵּית אָבִיךָ אֶל־
 הָאָרֶץ אֲשֶׁר־אֶרְצֶךָ : אֶל אֶרְצִי וְאֶל מוֹלַדְתִּי תֵלֶךְ־
 וְלִקְחֶתָּ לְבָנִי מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי :

1 בַּת a daughter, *p.* בְּנוֹת. * Are. 2 Cattle, sheep. 3 What shall I do? 4 We will take. 5 We will give. 6 Ye shall give. 7 Ye shall take. 8 נָעַר A boy, youth, *p.* יְעָרִים. 9 זָקֵן An old man, *p.* זְקֵנִים. 10 בָּקָר Horned cattle. 11 We must go. 12 Ye shall not do any work. 13 עֶבֶד A servant, slave. 14 אָמָה A female slave. 15 בְּהֵמָה or בְּהֶמָה cattle. 16 A stranger. 17 Who is. 18 שַׁעַר A gate, *p.* שַׁעְרִים. 19 Go. 20 אֶרֶץ Land, country. 21 Birth-place. 22 Which I will show thee. 23 Thou shalt go and take. 24 מִשְׁפַּחָה A family. 25 בַּיִת A house, בֵּית house of.

CASE.

49. Most of the relations denoted in Latin, Greek, and other languages, by *cases*, are expressed in Hebrew by the prefixes מ, ל, כ, ב, and by the particle אֵת (Art. 40, 41), or by the prepositions אֶל *to*, מִן *from*. (See Declension of Nouns, Table I.)

50. The relations denoted by the Genitive are indicated by the mere position of the words, or by some slight alteration in them, as will be shown presently.

Absolute and Constructive state of Words.

51. A word is said to be in an *absolute state* when it requires no other word to define it: as, עֶבֶד *a servant, slave, p.* עֶבְדִים; דָּבָר *a word, p.* דְּבָרִים; כֵּל or כֵּלִי *a vessel, p.* כֵּלִים.

52. A word is said to be in a *state of construction*, when it requires another word to define or to limit its signification: such, for instance, are the first words in the following examples:—

- עֶבֶד אַבְרָהָם . . . *servant of Abraham, or Abraham's servant,*
 עֶבְדֵי אַבְרָהָם . . . *servants of Abraham,*
 דָּבָר הַמֶּלֶךְ . . . *the word of the king,*
 דָּבָר שֶׁקֶר . . . *a word of falsehood, i. e. a false word*,*
 דְּבָרֵי אֱמֶת . . . *words of truth, or true words,*
 כֵּלֵי בַרְזֶל . . . *a vessel of iron, or an iron vessel,*
 כֵּלֵי כֶסֶף . . . *vessels of silver, or silver vessels.*

53. In all these instances, it is the first word that undergoes the change, *if any* (just the reverse of what takes place in other languages), and it is therefore said to be in a *state of construction*. To understand this more clearly, the student is requested to bear in mind the remark made in Art. 36; namely—that one of the methods by which *general terms* are made to express particular objects or individuals, is, to place one or more words after the noun whose signification is to be

* These examples show clearly the origin of *Adjectives*.

construction; because this is already defined by the word which follows it: thus, as in the preceding example, בַּיִת הַמֶּלֶךְ (but not הַבַּיִת הַמֶּלֶךְ, nor הַבַּיִת מֶלֶךְ).

56. As both words present only one precise conception, they are, in some respects, considered as a compound word; and for this reason, the first is often joined to the second, by מִקְנֵה, and then loses its principal accent: as, גֵּן a garden. גֵּן-עֵדֶן [the] garden of Eden, מֶלֶךְ-סֹדֶם king of Sodom.

57. To facilitate still further the pronunciation, the first word is often abridged by rejecting or contracting one or more of its vowel-points: as,—

בַּיִת a house,	בַּיִת house of,	בַּיִת הַתְּפִלָּה house of prayer,
יָד a hand,	יָד hand of,	יָד הַמֶּלֶךְ the hand of the king.

58. Nouns terminating in הַ, change this termination into תַּ: as, שִׁירָה a song, שִׁירַת דָּוִד the song of my beloved, תּוֹרָה a law, תּוֹרַת מֹשֶׁה the law of Moses.

. Those that terminate in הַ, retain the הַ, but change (״) into (״׃): as, מַחֲנֶה a camp, מַחֲנֵה יִשְׂרָאֵל Israel's camp, מִקְנֶה cattle*, מִקְנֵה אָבִיכֶם the cattle of your father.

59. The following have their *absolute* and *constructive state* singular alike:—

* But the genitive of מִקְנֶה a purchase, is מִקְנֵת.

When the הַ is merely added for the sake of euphony, it is rejected in the genitive: as, לַיְלָה night, לַיְלֵי night of.

1st. All names whose vowels are immutable (see Ch. III.): as, שִׁיר *a song*, עִיר *a city*, בְּרִית *a covenant*, סוּס *a horse*, רוּחַ *the wind*, קוֹל *voice*, גֵּר *a stranger, so-journer*, אֲסִיר *a prisoner*, תַּלְמִיד *a disciple*, כֹּהֵן *a priest*, אֹיֵב *an enemy*, &c.

2nd. All nouns of the following forms—[a] פֶּעַל : as, אָזֶן *ear*, חֹדֶשׁ *a month*, שֹׁחַד *a bribe*, &c. [b] פֻּעַל as, מֶלֶךְ *a king*, חַסֵּד *mercy*, נֶעֶר *a boy*, שָׁחַר *the dawn*, &c. [c] פִּעַל : as, סֵפֶר *a book*, אֲפֵר *ashes*.

3rd. All feminine nouns having the following terminations—תַּיִת, וֵת, תַּיִת, תַּיִת : as, עֲטֹרֶת *a crown*, בְּתוּנָת *an under-garment*, יְדִידוּת *friendship*, תוֹלְעָת *a worm*, רֵאשִׁית *beginning*.

60. The plural and dual terminations, יַיִם and יָיִם are changed into יַיִ : as, דְּבָרִים *words*, דְּבָרֵי הָאִישׁ *the words-of-the-man*; נָשִׁים *women, wives*, נְשֵׁי הַמֶּלֶךְ *the king's wives*; עֵינַיִם *eyes*, עֵינֵי הָאֲנָשִׁים *the-eyes-of-the-men*.

61. The plural termination וֹת remains unchanged, but the preceding vowels suffer a slight alteration : as, אָבוֹת *fathers*, אָבוֹת אָבוֹתֶיךָ *thy fathers' fathers*; בְּרָכוֹת *blessings*, בְּרָכוֹת שָׁמַיִם *blessings of heaven*.

Exercise.

Render the following into Hebrew—

The king of Israel. The law of God. The words of my Lord. The house of my fathers. The song of Moses. The way of sinners. A word of truth. The eyes of the woman. The hands of my

sister. The vessels of the house. The blessings of thy father. The sons of my friend. The first of all thy produce. Your father's cattle. The king's camp.

The annexed Tables will enable the student to see the principal modifications of nouns at one view.

EXPLANATION OF THE TABLES.

TABLE I.—The Roman letters in the first column are abbreviations for Nominative, Dative, Objective, Ablative, Comparative, Conjunction.

The second and third columns contain the prefixes and their powers, as used indefinitely or definitely.

The fourth column contains a noun of the singular number with the prefixes, used indefinitely.

The fifth column contains a noun in a state of construction.

The sixth column contains a noun plural with the prefixes, used indefinitely.

The seventh column contains the same noun with the prefixes, used in a state of construction.

The eighth column contains a noun of the singular number with the prefixes, used definitely.

The ninth column contains a noun plural with the prefixes, used definitely.

TABLE II.—No. 1. contains the pronominal affixes, and their powers.

No. 2. contains a noun masculine, with the pronominal affixes.

No. 3. a noun feminine terminating in $\eta\text{־}$ with the affixes.

62. *Obs.*—Each of the nouns contained in the tables, may be further varied by the prefixes: as לְבָרִי to my word; objective אֶת־בָּרִי

§ I.

3.	2.	1.
the DEF. הַ the.	IND. אֶ a	N.
דְּבָרִים , לְ to the.	לְ to a	D.
דְּבָרִים or אֶת the.	אֶ a	Ac.
דְּבָרִים מִן from the.	מִן from a	} Ab.
דְּבָרִים בְּ in the.	בְּ with a	
דְּבָרִים כִּי as the.	כִּי as a	Com.
דְּבָרִים וְ and the.	וְ and	Con.

§ II.

their	1.	
אֵין } אֵין } שׁ s. } אֵין } פׁ p.		
אֶ דְּבָרִים דְּבָר }	} 2.	a word.
אֶ דְּבָרִים דְּבָרִים }		words.
אֶ תּוֹרָתִי תּוֹרָה }	} 3.	a law.
אֶ תּוֹרָתִי תּוֹרָתִים }		laws.

§ III.

אֶ פּוֹקֵדִי פּוֹקֵד }	} 1.	a visiter.
אֶ פּוֹקְדִים פּוֹקְדִים }		visitors.
אֶ אֶהוּבִי אֶהוּב }	} 2.	beloved.
אֶ פּוֹקֵדִי פּוֹקֵד }		visiting.

them	me.		
אֵין	עִמִּי	עִם	with.
אֵין	עָלַי	עַל +	upon.

תּוֹרָתִי for תּוֹרָה .

דְּבָרִים Or דְּבָרִים .

es זֶה ; as, אֶהוּבִי for אֶהוּב Job xxv. 3.

פּוֹקְדִים Or פּוֹקְדִים .

פּוֹקְדִים Or פּוֹקְדִים .

11

אֵין

אֵין

Handwritten notes:
 אֵין (is) ...
 ...
 אֵין (upon)

my word, מִדְּבָרִי from my word, וּדְבָרִי and my word, &c. וְלִדְבָרוֹ and to his word ; כְּדִבְרֵי as my words, כְּדִבְרֵיהָ as her words, וּדְבָרֶיךָ and thy words f. ; וּמִדְּבָרֵיהֶם and from their words, &c. : בְּתוֹרָתִי in my law, וְתוֹרָתִי and my laws, בְּתוֹרָתוֹ in his laws, וּבְתוֹרָתְךָ and in thy law, &c.

TABLE III.—No. 1. contains an example of a Participle Active and Passive, with the pronominal affixes.

Obs.—Participles being frequently used as nouns, are varied like them : as, שׁוֹמֵר a keeper, guardian, שׁוֹמֵר הַבָּלִים the keeper of the vessels, הַשְּׁמֹרִים the keepers, הַבַּיִת שׁוֹמְרֵי the keepers of the house, וְלִשְׁמֹרֵי תוֹרָתִי and to the keepers of my law, or to those who keep my law.

No. 2. contains an example of an Infinitive mood with the pronominal affixes : as, בָּקֹר to visit, בָּקְרִי my visiting, בָּקְרֶיךָ thy visiting, &c. ; שָׂמֵר to keep, to guard, שְׂמֹרֵי my keeping, or guarding.

63. *Obs* 1.—Infinitives, from the nature of their signification, do not admit of all the variation of nouns. They may, however, receive the prefixes כִּי, לְ, בְּ, לְ, as, בְּבָקֹר in visiting, בָּבָקֹר as visiting, לְבָקֹר for visiting, or to visit, i. e. for the purpose of visiting ; מִבָּקֹר from visiting ; and also the pronominal affixes בְּבָקְרִי in my visiting, i. e. being engaged in the act ; אֲבָקֹר as my visiting, לְבָקְרוֹ to his visiting, מִבָּקְרוֹ from, by, or because of his visiting, בְּבָקְרֶיךָ in thy visiting, &c.

2.—In the latter case, the pronominal affixes have sometimes an objective signification : לְשָׂמְרוֹ to keep him ; לְעֵבְדָהּ לְשָׂמְרָהּ to cultivate her, and to keep her. (Gen. ii. 15.)

TABLE IV. contains examples of Prepositions (originally nouns) with the pronominal affixes.

64. *Obs.*—Some Prepositions take the pronominal affixes of the singular number : as, לִי to me, לְךָ to thee ; others, those of the plural number : as, לָנוּ to, לָנוּ to me, לָנוּ to thee.

The student may, by way of exercise, decline the following words: אור *light*, ער *a witness*, like נשיר (p. 42). Thus יערי, אורי, תפלה *a prayer*, like שירה (ibid). Thus, לִבִּי—תַּפְּלוֹתַי *the heart*, like דָּבָר; — אורה *light*, like תורה; — שומר *a keeper*, like פוקד; — פקוד *one that is visited*, like אהוב; — שמר *to keep*, like פקד.

65. From the preceding rules and observations, it is evident that the modification of nouns are principally expressed by prefixes and affixes. As these are common to all nouns, it follows that, strictly speaking, there cannot be more than one declension. However, as several of the vowel-points are subject to a variety of changes in the process of declension, a further classification is necessary in order to ascertain the principles upon which those changes are founded, and the rules by which they are regulated. This will form the subject of the following chapter, to which, such students as are desirous of having some information on this part of grammar, are referred. Those, however, who are contented with a general knowledge of the language, may pass on at once to the 4th chapter.

See Chapter III. page 85.

CHAPTER III.

ON THE CHANGES WHICH SOME OF THE VOWELS UNDERGO IN THE PROCESS OF DECLENSION.

Introductory Remarks.

66. It has already been remarked, (Art. 29—30), that in consequence of the removal of the accent—which *frequently* takes place when nouns are put in a state of construction, and *always* when they are augmented by the affixes — such of the vowels as are not characteristic of grammatical distinctions are often changed for others, or entirely omitted; by which means the words

are abridged, and their pronunciation facilitated. These changes depend chiefly on the grammatical forms * of the words and their Etymology (though often on *usage* only†) and cannot well be ascertained without classification. The method which the ancient grammarians adopted was this:—they enumerated all or most of the forms of which the nouns of the language were susceptible, and specified under each form the changes to which its vowel-points were subject, together with such words as deviated from the general rule: and thus they exhibited the Etymology and the change of the vowels at the same time. As the forms of words are, however, so very numerous as almost to overburden the memory, modern grammarians‡ have endeavoured to abridge the labour, by distributing

* By the grammatical form is meant, that form which a word is said to have according to its Etymology. Thus, the words *עֵד* *a witness*, *שֵׁם* *a name*, and, *לֵצֶל* *shadow*, have apparently the same form; yet, the grammatical form of the first is *לֵצֶל*, (Art. 25, p. 27,) the (..) of which is immutable, and it is therefore inflected thus, *עֵדִי*, *עֵדִים*, *עֵדִי*, &c. The second, derived from a verb whose third radical is ה, and which is here omitted, is said to be of the form *לֵצֶל*; the (..) being mutable, it is inflected thus: *שֵׁם*, *שְׁמִי*, *שְׁמוֹת*, *שְׁמוֹת*, &c. The third, derived from a verb whose second and third radicals are alike, and one of which is omitted, is said to be of the form *לֵצֶל*. The (..) is likewise mutable, and the second letter receives *Dagesh* on being augmented: thus, *לֵצֶל*, *לֵצֶלִי*, *לֵצֶלְךָ*.

† Thus, *לֵצֶל* and *לֵצֶל* have the same grammatical form (*לֵצֶל*), yet the first retains (..) thus, *לֵצֶלִי*, *לֵצֶלְךָ*; but the second changes (:), into (-), and (..) into (-:) in the genitive plural: thus, *לֵצֶלְךָ*. Thus, likewise, *לֵצֶל* and *לֵצֶל* are both of the form (*לֵצֶל*), yet the former is inflected, *לֵצֶלִי*, *לֵצֶלְךָ*, *לֵצֶלְךָ*, &c., but the latter, *לֵצֶלִי*, *לֵצֶלְךָ*, *לֵצֶלְךָ*, &c. Hence the difficulty of giving general rules that shall not be liable to several exceptions.

‡ *J. S. Vater* was the first who adopted this arrangement, which has been much improved by *Gesenius* and other grammarians.

the nouns according as their vowels are either *immutable*, *mutable*, or of a *mixed character*. The chief objection against this arrangement, is that before the student can know whether a vowel is mutable or not, he must often have recourse to the Etymology of the word; and as this cannot well be ascertained without some knowledge of the grammatical forms, he is left to mere conjecture, and the classification becomes almost useless. This inconvenience we have endeavoured to remove in the following Tables, by adding the grammatical form to each division, and by specifying the chief forms belonging to each class, together with most of their exceptions.

The following rules and observations will, it is presumed, facilitate the acquisition of this difficult and, to beginners, embarrassing part of grammar.

Immutable and Mutable Vowels.

67. Immutable are—

1st.—All long vowels followed by either of the quiescent letters, א, י, ו: as, (א־) in אֶפֶת *a chamber*, טָרֵאִ* *a poor man*; (י־), in רֵישׁ *poverty*, בֵּין *between*; (ו־), in בֵּים *a purse, bag*†; (ו־), in בְּגִיר *a whelp*; and (ו־) or (ו־) not followed by (׃) or (-), as בּוֹסֶס *a cup*, כֹּהֵן *a priest, minister*.

* This word is sometimes written without א: thus, רֵשׁ; but this makes no difference, the vowel being equally immutable.

† Except some words of the form (פֿעִי): as, קִדִּי *a kid*, לֵאִי *a lion*, which change (י־) into (׃) or into (׃); thus בְּרִיִּים, אֲרִיִּים (פֿעִי); as חֲלִי, חֲלִי (פֿעִי): as, מְרִי *rebellion*, מְרִים.

‡ ו־ is sometimes changed into (ו־); as, שָׁבוּעַ *a week* p. שָׁבֻעוֹת; מְלָכּוֹת *kingdom*, p. מְלָכוֹת.

§ ו־ is sometimes changed into (ו־) followed by Dagesh: as אָרוֹם *red*, f. אֲרָמוֹהּ p. אֲרָמוֹם *naked*, forms its plural אֲרָמוֹם. This is an anomaly, having *dagesh* after a long vowel, which is contrary to rule.

CLASSIFICATION OF NOUNS. — TABLE V.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
I.	1	אֹרְכֵם	1	אֹרְכֵם	אֹרְכֵנוּ	אֹרְכָה	אֹרְכֵי	אֹרְכֶךָ	אֹרְכֶךָ	אֹרְכִי	אֹרֵךְ	אֹרֵךְ fight.	פֹּרֵךְ
	1	אֹרְכֵיכֶם	1	אֹרְכֵיכֶם	אֹרְכֵינוּ	אֹרְכָה	אֹרְכֵי	אֹרְכֶךָ	אֹרְכֶךָ	אֹרְכִי	אֹרְכֵיךָ p.		
	1	צְרִיקָם	1	צְרִיקָם	צְרִיקָנוּ	צְרִיקָה	צְרִיקוֹ	צְרִיקֶךָ	צְרִיקֶךָ	צְרִיקִי	צְרִיקֵךְ a just man.	צְרִיקֵךְ	
	1	צְרִיקֵיכֶם	1	צְרִיקֵיכֶם	צְרִיקֵנוּ	צְרִיקָה	צְרִיקוֹ	צְרִיקֶךָ	צְרִיקֶךָ	צְרִיקִי	צְרִיקֵיכֶם p.		
II.	1	דָּמָם	1	דָּמָם	דָּמָנוּ	דָּמָה	דָּמוֹ	דָּמֶךָ	דָּמֶךָ	דָּמִי	דָּם	דָּם blood.	פֶּרֶךְ
	1	דָּמֵיכֶם	1	דָּמֵיכֶם	דָּמֵנוּ	דָּמָה	דָּמוֹ	דָּמֶךָ	דָּמֶךָ	דָּמִי	דָּמֵיכֶם p.		
	1	שׁוּעָלָם	1	שׁוּעָלָם	שׁוּעָלָנוּ	שׁוּעָלָה	שׁוּעָלוֹ	שׁוּעָלֶךָ	שׁוּעָלֶךָ	שׁוּעָלִי	שׁוּעָלֵךְ a fox.	שׁוּעָלֵךְ	
	1	שׁוּעָלֵיכֶם	1	שׁוּעָלֵיכֶם	שׁוּעָלֵנוּ	שׁוּעָלָה	שׁוּעָלוֹ	שׁוּעָלֶךָ	שׁוּעָלֶךָ	שׁוּעָלִי	שׁוּעָלֵיכֶם p.		
III.	1	קְצִירָם	1	קְצִירָם	קְצִירָנוּ	קְצִירָה	קְצִירוֹ	קְצִירֶךָ	קְצִירֶךָ	קְצִירִי	קְצִירֵךְ harvest *	קְצִירֵךְ	
	1	קְצִירֵיכֶם	1	קְצִירֵיכֶם	קְצִירֵנוּ	קְצִירָה	קְצִירוֹ	קְצִירֶךָ	קְצִירֶךָ	קְצִירִי	קְצִירֵיכֶם p.		
	1	מְלִיצֵם	1	מְלִיצֵם	מְלִיצֵנוּ	מְלִיצָה	מְלִיצוֹ	מְלִיצֶךָ	מְלִיצֶךָ	מְלִיצִי	מְלִיצֵיךְ an interpreter		מְלִיצֵיךְ
	1	מְלִיצֵיכֶם	1	מְלִיצֵיכֶם	מְלִיצֵנוּ	מְלִיצָה	מְלִיצוֹ	מְלִיצֶךָ	מְלִיצֶךָ	מְלִיצִי	מְלִיצֵיכֶם p.		
IV.	1	דְּבָרָם	1	דְּבָרָם	דְּבָרָנוּ	דְּבָרָה	דְּבָרוֹ	דְּבָרֶךָ	דְּבָרֶךָ	דְּבָרִי	דְּבַר a word.	דְּבָרֵךְ	
	1	דְּבָרֵיכֶם	1	דְּבָרֵיכֶם	דְּבָרֵנוּ	דְּבָרָה	דְּבָרוֹ	דְּבָרֶךָ	דְּבָרֶךָ	דְּבָרִי	דְּבָרֵיכֶם p.		
V.	1	זְקָנָם	1	זְקָנָם	זְקָנָנוּ	זְקָנָה	זְקָנוֹ	זְקָנֶךָ	זְקָנֶךָ	זְקָנִי	זְקַן an old man.	זְקָנֵךְ	
	1	זְקָנֵיכֶם	1	זְקָנֵיכֶם	זְקָנֵנוּ	זְקָנָה	זְקָנוֹ	זְקָנֶךָ	זְקָנֶךָ	זְקָנִי	זְקָנֵיכֶם p.		
VI.	1	דְּרָכָם	1	דְּרָכָם	דְּרָכָנוּ	דְּרָכָה	דְּרָכוֹ	דְּרָכֶךָ	דְּרָכֶךָ	דְּרָכִי	דֶּרֶךְ a way.	דְּרָכֵךְ	
	1	דְּרָכֵיכֶם	1	דְּרָכֵיכֶם	דְּרָכֵנוּ	דְּרָכָה	דְּרָכוֹ	דְּרָכֶךָ	דְּרָכֶךָ	דְּרָכִי	דְּרָכֵיכֶם p.		
	1	נְעָרָם	1	נְעָרָם	נְעָרָנוּ	נְעָרָה	נְעָרוֹ	נְעָרֶךָ	נְעָרֶךָ	נְעָרִי	נְעָרֵךְ a boy.		נְעָרֵךְ
	1	נְעָרֵיכֶם	1	נְעָרֵיכֶם	נְעָרֵנוּ	נְעָרָה	נְעָרוֹ	נְעָרֶךָ	נְעָרֶךָ	נְעָרִי	נְעָרֵיכֶם p.		

The accent is on the last syllable, except before the affixes יָד, יָד, יָד, יָד, יָד, where it is on the penultimate.

* Or a reaper.

CLASSIFICATION OF NOUNS.—TABLE VI.

Class.	f.	their, m.	f.	your, m.	our	her.	his	thy, f.	thy, m.	my.	Gen.	Absolute State.	Trans.	
VI.	CONTINUED	1	1	1	1	1	1	1	1	1	1	1	1	מעל
		1	1	1	1	1	1	1	1	1	1	1	1	מעל
		1	1	1	1	1	1	1	1	1	1	1	1	מעל
		1	1	1	1	1	1	1	1	1	1	1	1	מעל
		1	1	1	1	1	1	1	1	1	1	1	1	מעל
	1	1	1	1	1	1	1	1	1	1	1	1	מעל	
	VII.	1	1	1	1	1	1	1	1	1	1	1	1	מעל
		1	1	1	1	1	1	1	1	1	1	1	1	מעל
		1	1	1	1	1	1	1	1	1	1	1	1	מעל
		1	1	1	1	1	1	1	1	1	1	1	1	מעל
VIII.	1	1	1	1	1	1	1	1	1	1	1	1	מעל	
	1	1	1	1	1	1	1	1	1	1	1	1	מעל	
	1	1	1	1	1	1	1	1	1	1	1	1	מעל	
	1	1	1	1	1	1	1	1	1	1	1	1	מעל	

* Or הדשים.

† In pause חלי, חלי.

‡ Or חלים.

CLASSIFICATION OF NOUNS.—TABLE VII.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
VIII. CONTINUED	1	סלם	1	סלמם	סלמנו	סלה	סלו	סלך	סלך	סלי	סל	סל a basket	פל
	1	סלירם	1	סלירם	סלירנו	סלירה	סליו	סלירך	סלירך	סלירי	סליר	סלירם p.	
	1	סלמם	1	סלמם	סלמנו	סלה	סלו	סלך	סלך	סלי	סל	סל a law.	
	1	סלירם	1	סלירם	סלירנו	סלירה	סליו	סלירך	סלירך	סלירי	סליר	סלירם p.	
IX.	1	קנהם	1	קנהם	קננו	קנה	קנו	קנך	קנך	קני	קנה	קנה a reed.*	פעה
	1	קנירם	1	קנירם	קנינו	קניה	קניו	קניך	קניך	קני	קני	קנים p.	
	1	רעם	1	רעם	רענו	רעה	רעו	רעך	רעך	רעי	רעה	רעה a shepherd.	
	1	רעירם	1	רעירם	רעירנו	רעירה	רעירו	רעירך	רעירך	רעירי	רעי	רעים p.	
X.	1	מעשם	1	מעשם	מעשנו	מעשה	מעשו	מעשך	מעשך	מעשי	מעשה	מעשה work.	ספעה
	1	מעשירם	1	מעשירם	מעשירנו	מעשיה	מעשיו	מעשירך	מעשירך	מעשירי	מעשיר	מעשירם p.	
	1	סגלחם	1	סגלחם	סגלחנו	סגלחה	סגלחו	סגלחך	סגלחך	סגלחי	סגלח	סגלח a treasure.	
	1	סגלחירם	1	סגלחירם	סגלחירנו	סגלחירה	סגלחירו	סגלחירך	סגלחירך	סגלחירי	סגלחיר	סגלחירם p.	
XI.	1	תורתם	1	תורתם	תורתנו	תורתה	תורתו	תורתך	תורתך	תורתי	תורת	תורה a law.	תועה
	1	תורתירם	1	תורתירם	תורתירנו	תורתיה	תורתיו	תורתירך	תורתירך	תורתירי	תורות	תורות p.	
	1	שנתם	1	שנתם	שנתנו	שנתה	שנתו	שנתך	שנתך	שנתי	שנת	שנה a year.	
	1	שנתירם	1	שנתירם	שנתירנו	שנתיה	שנתיו	שנתירך	שנתירך	שנתירי	שנות	שנות p.	
XII.	1	ברכתם	1	ברכתם	ברכתנו	ברכתה	ברכתו	ברכתך	ברכתך	ברכתי	ברכת	ברכה a blessing	פעלה
	1	ברכותירם	1	ברכותירם	ברכותירנו	ברכותיה	ברכותיו	ברכותירך	ברכותירך	ברכותירי	ברכות	ברכות p.	
XII.	1	מלכתם	1	מלכתם	מלכתנו	מלכתה	מלכתו	מלכתך	מלכתך	מלכתי	מלכת	מלכה a queen.	פעלה
	1	מלכותירם	1	מלכותירם	מלכותירנו	מלכותיה	מלכותיו	מלכותירך	מלכותירך	מלכותירי	מלכות	מלכות p.	

* Or a branch of a candlestick.

† Or קנה.

‡ Or מעשה.

CLASSIFICATION OF NOUNS.—TABLE VIII.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
XII. CONTINUED	1	נערתם	1	נערתיכם	נערתינו	נערתיה	נערתי	נערתיך	נערתיך	נערתי	נערת	נערה a girl.	פעלת
	1	נערותיהם	1	נערותיכם	נערותינו	נערותיה	נערותי	נערותיך	נערותיך	נערותי	נערות	נערות p.	
	1	שפחתם	1	שפחתכם	שפחתנו	שפחתה	שפחתי	שפחתיך	שפחתיך	שפחתי	שפחת	שפחה a bondmaid.	Ibid.
	1	שפחותיהם	1	שפחותיכם	שפחותינו	שפחותיה	שפחותי	שפחותיך	שפחותיך	שפחותי	שפחות	שפחות p.	
XIII.	1	חכמתם	1	חכמתכם	חכמתנו	חכמתה	חכמתי	חכמתיך	חכמתיך	חכמתי	חכמת	חכמה wisdom.	פעלת
	1	חכמותיהם	1	חכמותיכם	חכמותינו	חכמותיה	חכמותי	חכמותיך	חכמותיך	חכמותי	חכמות	חכמות p.	
	1	עטרתם	1	עטרתכם	עטרתנו	עטרתה	עטרתו	עטרתך	עטרתך	עטרתי	עטרת	עטרת a crown.	פעלת
	1	עטרותיהם	1	עטרותיכם	עטרותנו	עטרותיה	עטרותי	עטרותיך	עטרותיך	עטרותי	עטרות	עטרות p.	
IRREGULAR.	1	טבעתם	1	טבעתכם	טבעתנו	טבעתה	טבעתי	טבעתיך	טבעתיך	טבעתי	טבעת	טבעת a ring.	פעלת
	1	טבעותיהם	1	טבעותיכם	טבעותינו	טבעותיה	טבעותי	טבעותיך	טבעותיך	טבעותי	טבעות	טבעות p.	
	1	אביהם	1	אביכם	אבינו	אביה	אביו	אביך	אביך	אבי	אב אבי	a father.	פעלת
	1	אבותיהם	1	אבותיכם	אבותינו	אבותיה	אבותי	אבותיך	אבותיך	אבותי	אבות	אבות p.	
1	אחיהם	1	אחיכם	אחינו	אחיה	אחיו	אחיך	אחיך	אחי	אחי	אח	a brother.	פעלת
1	אחיותיהם	1	אחיותיכם	אחיותנו	אחיותיה	אחיותי	אחיותיך	אחיותיך	אחיותי	אחיות	אחיות	אחיות p.	
1	בתם	1	בתכם	בתנו	בתי	בתו	בתיך	בתיך	בתי	בת	בת	a daughter.	פעלת
1	בנותיהם	1	בנותיכם	בנותינו	בנותיה	בנותי	בנותיך	בנותיך	בנותי	בנות	בנות	בנות p.	
1	פיהם	1	פיהם	פינו	פיה	פיו	פיהך	פיהך	פיה	פה	פה	mouth.	פעלת
1	שינם	1	שינם	שינו	שיה	שיו	שיהך	שיהך	שיה	שה	שה	a lamb.	

Observe.—(◌) and (◌◌) are likewise immutable when they are either a compensation for *Dagesh*; as the first (◌) in חָרֵט (instead of חֲרֵט), *an artist*; the first (◌◌) in חֲרֵט (instead of חֲרֵט) *a deaf person*; or in words derived from verbs of the 5th Conjugation (◌◌): as, זָר a *stranger*, *p.* זָרָה, *f.* זָרָה, &c. עֵד a *witness*, *p.* עֵדִים, *f.* עֵדָה:—and from the 8th Conjugation (◌◌◌): as, מָגֵן a *shield*, *p.* מָגִנים.

2nd.—All short vowels followed by a letter having *dagesh**: as, בָּרָה a *bride*, אָרָה a *husbandman*, אָלָה a *ladder*, &c.—(See Part I. page 35).

3rd.—All short vowels followed by a letter having *Sh'va final*†: as, קָרְבָּן a *offering*, שֻׁלְחָן a *table*, especially when the first letter is formative: as, מִשְׁפָּט *judgment*, אֲזָרָה a *native*.

4th.—As the change of vowels does not extend beyond the penultimate, it follows that the *antepenultimate* is immutable‡. The first vowel of the following and similar word will therefore be retained: as, הֶרְיוֹן *conception*, מִשְׁפָּחָה a *family*, נְחֻמָּה *consolation*, בְּהַלָּה *terror*, זְכוֹרֹן *remembrance*, &c.

5th.—*Sh'va* at the commencement of words is always retained, except in words of the form (◌◌◌); as, בְּרָכָה a *blessing*, where it is changed into (◌): (See class XI.)—and in the form (◌◌◌), where it is changed into (◌) or (◌◌).

Obs.—Vowels not included in the preceding rules are mostly *mutable*.

CLASSIFICATION OF NOUNS.

68. Nouns may be distributed into thirteen Classes.—(See the annexed Tables.)

* Except אָרָה, from which we find אֲזָרָה and אֲזָרָה.

† Except the forms בְּעֵלָה and שִׁפְחָה: as, שִׁפְחָה a *handmaid*, מַלְכָּה a *queen*, נַעֲרָה a *young woman*, which change their short vowels into (◌): thus, שִׁפְחוֹת, מַלְכוֹת, נַעֲרוֹת.

‡ Except בְּהַרָה a *bright spot*, *p.* בְּהַרוֹת; חֲזִיוֹן a *vision*, *gen.* חֲזִיוֹנִים; מְרַבָּה a *chariot*, *gen.* מְרַבָּת *p.* מְרַבָּתִים.

I.

69. The first Class comprehends monosyllables and dissyllables whose vowels are *immutable*: as, אור *light*, קול *the voice*, צדיק *a just man*.

The words belonging to this class have, of course, their absolute state and their genitive alike, and retain their vowel-points before all the pronominal affixes. (See Paradigm No. 1.)

Words of the following grammatical form belong to this class:—

(פָּל)—as, זָר *a stranger*, (lit. separated) רָם *exalted, superior*, נָר *a singer*, שָׂר or שָׁר *a prince*, צָר or צָר* *an oppressor*.

(פָּעַל and פֶּל)—as, זֶר *a wreath, border*, גֵּר *a sojourner*, נֵר *a lamp*; נְשָׂא *a relation*, בָּאב *pain*.

(פָּעִיל and פִּיל)—as, בַּיִם *a purse*, מִין *a sort, species*, קִיר *a wall*; גָּבִיר *a master*, שְׁבִיל *a path*.

(פָּעוּל and פּוּל)—as, אור *light*, עור *skin*, כֹּחַ *strength*; חֲמור *an ass*, שָׂא *leaven*.

* The genitive singular of these words is שָׂר and צָר. Of the former we find likewise שְׂרָכֶם *your prince*; otherwise they retain (ר): thus שְׂרֵי, שְׂרִים, שְׂרֵי, שְׂרֵיהֶם, &c., צְרֵי, &c.

† Except פְּנָאֵר, which has already been noticed.

‡ Except עִיר *a city*, p. עִירִים, עָרִי, עָרִי, עָרִיךְ.

§ Except יוֹם *a day*, p. יוֹמִים or יָמוֹת; gen. p. יָמִי or יָמוֹת — יָמִי, יָמִיךְ, &c.; יָמִיכֶם, יָמִיהֶם, &c.; dual, יָמִים—Except likewise, שֹׁר *an ox*, p. שְׂרָיִם; חוֹת *a thorn*, חוֹתִים or חוֹתִים.

|| See the second Note in the following page.

(פּעל and פּול*)—as, גור a *whelp*, רוח† the *wind*, לוח† a *table, board*; גבול a *boundary*, לבוש a *garment*.

(פּעל, פּעול, פּעול)†—as, אדר mighty, ערין (for ערין) a *tyrant*; גבור a *hero*, שבור a *drunkard*; עמוד a *pillar*. תנור an *oven*.

(פּעל, פּעול, פּעול)†—as, פעמון a *bell*; שלטון *might, power*; חסרון want, אביון a *poor, needy person*.

(מפּעל, מפּעול) { as, משהית a *destroyer*; מטמון a *treasure*;
(מפּעול, מפּעול) { מלבוש a *garment*; מזמור a *song*.

(תפּעל, תפּעול) { as, תגרוף the *fist*, תפרוח a *chick*; תלמיד a *disciple*;
(תפּעול) { תענוג pleasure.

(תפּעל---ת) { as, תהי end, ממלכות § *kingdom*; שארית a
(תפּעול) { remnant; ראשית (ראשית) *beginning*.

To the preceding may be added many words of the following forms:—(פלול): as, חלון a *window*.—Root, חלל. (פּעולת):

* Except טיג a *market*, p. טיגים; דיג a *kettle* p. דיגים.

† The vowel under ח is denominated נגיבה Furtive Pathach. It is dropped in the process of declension: as, בתי, בתי.

‡ Except צפור a *bird*, p. צפורים.

§ p. מלכות. Thus also from תחתית the *nether, or lower part*, p. תחתיות.

as, גְּלוּת *captivity*: Root, גָּלָה.—(פְּעוּת): as, כְּסוּת *a covering, garment*.—(פְּעִית): as, חֲנִית * *a lance*. (מִוְעָא): as, מִוְעָא *an outlet, or going out*: Root, יָצָא; מִוְרָא *fear*, †—(מִוְעָא): as, מְשָׁא *a burden*: Root, נָשָׂא.—(מְפָעָא): as, מְקָרָא *a convocation*.—(תְּיַעוּל): as, תְּיַרְוֶשׁ *new wine*.—(עֲלֵעַל): as, צִצְצָא *production, issue*: Root, יָצָא.

Obs.—Most words of the form פִּעֵל, as יָקָר *honour, respect*, † פְּתָב *a writing*, retain (ר) in the genitive singular, and in the absolute plural: as, עֲנָק *a neck-chain*, p. עֲנָקִים; some, however, take (-) in the genitive singular, and *dagesh* on being inflected; thus, זְמַן *time, season*; *gen.* זְמָן; זְמַנִּי, זְמָנִים, p. זְמָנִים. Many words of the form פִּעֵל receive likewise *dagesh*: as, הָדָם *a myrtle*, p. הָדָמִים; מְעַט *little*, p. מְעַטִּים *few*; אָנָם *a pond*, p. אָנָמִים. Sometimes, however, *dagesh* is omitted: as, אָנָמִים, אָנָמִים. From דְּבִשׁ *honey*, we find דְּבִשִּׁי.

II.

69. The second class comprehends monosyllables having mutable (ר): as, דָּם *blood*, derived from verbs of the 7th conjugation (לָה), and dissyllables which have a similar vowel for their *ultimate*, and an immutable vowel for their *penultimate*: as, אוֹצָר *a treasure*, מוֹסֵר *correction*.

* *Plural* תְּנִיתוֹתֵיהֶם, תְּנִיתוֹתֵיךְ or תְּנִיתוֹתֵיךְ.

† Yet, of this we find כִּוְרָאָם.

‡ The only inflections with which this word (פְּתָב) is found in Scripture, are פְּתָבָה and פְּתָבָם; but in the later writings, we find it inflected in the following manner:—פְּתָבָה, *gen.* פְּתָבָה or פְּתָבָה—פְּתָבִי, &c. פְּתָבֵיהֶם, פְּתָבֵי, פְּתָבִים, &c.

Obs.—The change consists in this.—1st, (ר) is changed mostly into (-) in the genitive singular and before the heavy affixes: as, רם, *gen.* רם, רָמָם (for רָמָם); אוֹצֵר, *gen.* אוֹצְרִים, &c. 2nd, In the genitive plural, and before the heavy affixes, (ר) is entirely omitted (Sh'va being substituted for it): thus, *p.* רָמִים, *gen.* רָמִי, רָמִיָּהוּ, &c.; *p.* אוֹצְרוֹת, *gen.* אוֹצְרוֹתֵיהֶם. (See Paradigms, No. II.)

Words of the following form belong to this Class:—

(פָּע) as, יָד* *a hand*, דָּג *a fish*.—(פִּיעַל, פִּנְעַל, פִּזְעַל) as, הַיְקָל *a palace*, עוֹגָב *a musical instrument, a harp*, כּוֹכַב *a star*. (פִּעַל, פִּעַל, פִּעַל): as, גַּנָּב *a thief*, כֶּכֶר *a talent*, סֵלֶם *a ladder*. (פִּעְלוֹ, פִּעְלוֹ, פִּעְלוֹ): as, כּוּבֵשׁ *a furnace*, קָרְבָּן *an offering*, שֻׁלְחָן *a table*.—(פִּעְעַל, פִּעְעַל, פִּעְעַל): as, מַסְךָ *a curtain, covering*, אֶזְרָח *a native*, מִשְׁכָּן *a tabernacle, a dwelling-place*, מִשְׁפָּט *judgment*.—(פִּעַל, מוֹעַל, מוֹעַל): as, מַסָּע *a removing, march*, מוֹסָד *a foundation*, מוֹשֵׁב *a sojourner*.

III.

71. The third Class comprehends words which have a mutable (ר) or (ו) in their penultimate, and

* From יָד we find יָדְךָ, יָדְכוֹ *your hand*.

† Several words of this and the following forms take *dagesh*: as, אוֹפָן *a wheel*, רוֹשֵׁן *a rose*, מִישְׁבָּב *a high place, a place of refuge*, *p.* מוֹשְׁבֵי, מוֹשְׁבֵי, &c. These belong to the eighth class.

‡ Some words of these and the preceding forms retain (ר) in the genitive plural, &c.; others reject it: as, כִּנְפֵי *a plant*, כִּנְפֵי; תוֹטְבֵי, תוֹטְבֵי; מַסָּע, מַסָּעֵי, &c.

an immutable vowel in their ultimate syllable : as, קָצִיר *harvest*, מַלְיִין *an interpreter*, בְּרוּךְ *blessed*, עֲצָבוֹן *pain, labour*.

The change consists in substituting (:) for (⋄) and (⋅⋅) ; thus, קָצִיר, *gen.* קָצִיר, קָצִירִי &c. ; מַלְיִין*, מַלְיָצִי, מַלְיָדָד, &c. עֲצָבוֹן, *gen.* עֲצָבוֹן, — עֲצָבוֹנִי, עֲצָבוֹנֶה, &c.

Observe.—As two *Sh'vas* cannot begin a word, it follows that in words wherein (⋄) is preceded by (:); as, רָעָבוֹן *hunger*, בְּרוֹזוֹן *an unwall'd town*, the (:) must be changed into a vowel ; and hence from the first we have in the genitive רַעֲבוֹנִי, and from the second בְּרוֹזוֹנִי *his*, &c.

Words of the following forms belong to this class :—

(פֶּעֶלָל, פֶּעֶלָל †, פֶּעֶלָל †, פֶּעֶלָל †) as, גְּדוּבָא *a generous, liberal man* ; אֲדוֹנָא *a master, lord* ; בְּרוּךְ *blessed* ; אֲמִינָא *faithful*.

(פֶּעֶלָלִי, פֶּעֶלָלִי) as, זְכוֹרִי, פְּרוֹזִי *a remembrance*.

(פֶּעֶלָלִי, פֶּעֶלָלִי) as, שִׂשְׁוֹן *joy* ; יָגוֹן *sorrow*. (מַפְּוֹל) : as, מְקוֹם *a place* ; (מַפְּוִיל) : as, מְבִין *an intelligent man*, מַלְיִין *an interpreter*.

* (⋅⋅) is, however, retained in the genitive singular : as, מַלְיִין, *gen.* מַלְיִין.

† Except שְׂלִישׁ *an officer* (perhaps of the third rank), and שְׁבִיעַ *a week*, which retain (⋄) : thus, שְׁבִיעוֹת, שְׂלִישִׁים, to distinguish them from שְׂלִישִׁים *the third time*, שְׁבִיעוֹת *oaths*.

‡ A few words of this form, as טָהוֹר *pure*, גְּדוּלָא *great*, change ו on into short (⋄) on being joined to another word by Makkeph : thus, גְּדוּלָא־טָהוֹר. Several words of this form take *dagesh*, and change (ו) into (וּ) : as, אֲדוּם *red*, p. אֲדוּמִים : עָדוּם *naked*, עָדוּמִים.

IV.

72. The fourth Class comprehends all dissyllables having (⌣) or (⌣..) for their vowels : as, דָּבָר *a word*, לֵבָב *the heart*.

The change consists, 1st — in substituting (:) for the *penultimate* (⌣) or (..), and in changing (⌣) *ultimate* into (-) in the genitive singular, and before the affixes בָּם, בָּן : thus, דָּבָר, דְּבָר, דְּבָרָם, דְּבָרָם, &c. ; דְּבָרִי, דְּבָרֶיךָ, &c. ; דְּבָרִים, &c.—2nd. In the genitive plural and before the heavy affixes, penultimate (⌣) or (..) are changed mostly into (.), more rarely into (-)* ; and ultimate (⌣) into (:); thus, דְּבָרֵי, דְּבָרֵיכֶם, דְּבָרֵינוּ, דְּבָרֵיהֶם, דְּבָרֵיהֶן.

Words of the following forms belong to this class :—

(פֶּעֶל)†—as, זָהָב *gold*, חָכָם *a wise man*, נָהָר *a river*, בָּשָׂר *flesh*.

(פֶּעֶל)—as, שֵׁעַר *a hair*, עֵנָב *a grape*, צִלְע *a rib*, עֲנָף *a twig*, &c.

V.

73. The fifth Class comprehends dissyllables having mutable (..) for their *ultimate*, and mutable (⌣) for their *penultimate* : as, זָקֵן *an old man*.

The vowels are subject to the same changes as those of the preceding class. To this class belong all words of the form (פֶּעֶל) :

* Thus חָכָם *a wise man*, gen. חָכֵם, p. חָכְמִים, gen. p. חָכְמֵי ; דָּבָר *a wing*, dual and p. דְּבָרַיִם, gen. p. דְּבָרַי.

† Some words of this form take *dagesh* : as, גָּמֵל *a camel*, שָׂבָן *the rabbit*, *jerboa*, קָטָן *little* : thus, גָּמֵל, גָּמְלִי, גָּמְלֵךְ, גָּמְלֵיךְ, &c. They belong, of course, to the 8th class. חֵלֶב *milk*, has its genitive singular חֵלֶב ; לָבָן *white*, לְבָן.

as, **הַצָּר** *a court*, **כֶּבֶד** *the liver*, **קָצֵר** *short*, **יָתֵד** *a plug, nail, &c.*; (**פֵּעֵא**)*: as, **טָמֵא** *unclean*, **מָלֵא** *full, &c.*

Obs.— **יָרֵךְ** *the thigh*, **כֹּתֵף** *the shoulder*, **גֵּדֵר** *a hedge*, **גָּזַל** *plunder, robbery*, from their *gen. s.* thus—**כֹּתְפֵי**, **יָרְכֵי**, **גֵּזְלֵי** or **גָּזְלֵי**, **גֵּדֵרֵי**, or **גֵּדֵרֵי**.

VI.

74. The sixth Class comprehends all dissyllables which have their accent on the penultimate: as, **דֶּרֶךְ** *a way or road*, **שַׁעַר** *a gate*, **סֵפֶר** *a book*, **חֹדֶשׁ** *a month*, **לַיְלָה** *night*, **אָוֶן** *iniquity, vanity*.

Words of this class have their genitive and absolute state singular alike; except those of the form **פִּעֵל** (as **מָוֶת** *death*), which drop (·), and change (τ) into (·_) in their genitive singular, and retain (·_) in their inflections: thus, **מוֹתֵי**, **מוֹתָיו**, **מוֹתָיו**, &c. And those of the form **פִּיל**, (as **אֵיל** *a ram*), which drop the (·), and change (·-) into (·.) in the genitive singular; retaining (·.) in their inflections; thus, **אֵילֵי**, **אֵילֵיךָ**, &c. From **עָל** *wrong, injustice*, we find, however, *gen.* **עָלֵי** instead of **עוֹל**; **עוֹלוֹ** instead of **עוֹלוֹ**, *f.* **עוֹלָה**; but *p.* **עוֹלוֹת**.

Words of the following forms belong to this class:

(**פִּעֵל**, **פִּעְלֵי**)— as, **מֶלֶךְ** *a king*, **נֶעֱר** *a boy*, **בְּגָד** *a garment*, **סֵפֶר** *a book*, **חֶלֶק** *a portion*.

* These, however, retain (·.) in their genitive singular and plural. Thus, **טָמֵא**, *gen. s.* **טָמֵא**, *gen. p.* **טָמֵאִי**. Likewise, **עָקֵב** *the heel*, *gen. s.* **עָקֵב** (but *gen. p.* **עָקֵבֵי**), **יָשָׁן** *a sleeper*, *gen. p.* **יָשָׁנֵי**, **שָׁמֵחַ**, *gen. p.* **יָשָׁחֵי**, &c.

The vowels are subject to the following changes :—

(ֿ) ultimate is changed into (:) before the affixes of the singular, in the genitive plural, and before the heavy affixes : as, מְלִכֵי, מְלִכָּה, מְלִכֵי, מְלִכֵי, מְלִכֵיכֶם, מְלִכֵיכֶם, &c. ; בְּגָדִי, בְּגָדִי, &c. But in the absolute state plural, and before the light affixes, it is changed into (ר) : as, מְלָכִים *kings*, מְלָכֵי *my kings*, גָּדִים *garments*, בְּגָדֵי.

(ו) penultimate is changed mostly into (-), but sometimes into (.) before the affixes of the singular, in the genitive plural, and its heavy affixes. Thus, מְ of מְלִכָּה, and בְּ of בְּגָדִי, are changed into מְ and בְּ ; as, מְלִכֵי, מְלִכֵי, * בְּגָדֵי ; but in the plural, and its light affixes, it is changed into (:); as, מְלָכִים, &c.

(..) penultimate is mostly changed into (.) or (ו) ; as, סִפְרֵי, סִפְרֵי, סִפְרֵי ; חֶלְקִי, חֶלְקִי, &c. In the plural it follows the same rule as penultimate (ו) ; thus, סִפְרֵיכֶם, סִפְרֵי, &c. סִפְרֵיכֶם, &c.

(ֿ) — as, אָזֶן *an ear*, חֹדֶשׁ *a month*, קֹדֶשׁ *holiness*, רֹחַב *breadth*, אָרְךָ *length*.

The vowel point (ֿ) is changed into *short* (ר), and (ו) follows the same rule as in the preceding forms. Thus, חֹדֶשֿׁ, חֹדֶשֿׁ, חֹדֶשֿׁ, חֹדֶשֿׁ.

* Some words retain the (ו) ; as, נְגִידִי, נְגִידִי, נְגִידִי, &c. ; חֶלְדֵי, חֶלְדֵי. Others take either (.) or (-) in the genitive plural ; as, יָלֵד *a child*, *gen. p.* יְלָדֵי or יְלָדֵי.

† The word פִּעַל *work (action)*, changes (ֿ) into (ו). It is thus inflected. — פִּעַל, *gen.* פִּעְלֵי, פִּעְלֵךְ, פִּעְלֵי, &c., פִּעְלֵכֶם, &c. ; *plural*, פִּעְלֵי, פִּעְלֵי, פִּעְלֵיכֶם : אֹהֶל *a tent*, is declined in the same manner. אֹהֶל, אֹהֶלְךָ or אֹהֶלְךָ, &c. ; But *plural* אֹהֶלִים, אֹהֶלֶיךָ, אֹהֶלֶי ; *gen. p.* אֹהֶלֶיכֶם, &c. ; תֹּאֵר *a form*, תֹּאֵרוֹ or תֹּאֵרוֹ. From קִמְיוֹ *a handful*, we find קִמְצוֹ ; גְּדֻלָּה *greatness*, גְּדֻלָּה.

‡ Many words of this form have their plural like those of the preceding form ; as, בְּקָרִים, בְּקָרִים ; רְתָמִים, רְתָמִים, &c. : בְּהֵן, נְגַה, נְכַח from their plural, בְּהֵנוֹת, נְגַהוֹת, נְכַחוֹת.

(פֶּיֶל, פֶּעֵל)—as, עוֹל *wrong, injustice*, תָּוֶךְ *the middle*, מוֹת *death*; זַיִת* *an olive*, לַיִל *night*, יַיִן *wine*, עֵין *an eye*.

The changes of the vowel-points of these forms have already been explained.

(פֶּעֵי) —as, פֶּרִי *fruit*, גְּרִי *a kid*, אַרִי *a lion*, † לְחֵי *cheek, jaw-bone*, כֶּלִי *a vessel*.

(:) is changed into (.) or (·); and (·) into (:), in the singular: as, פֶּרִי, פֶּרִיךָ, &c.; בָּלֵי, בָּלֵיךָ. In the plural most of them retain (:), and change (·) into (·); thus, אַרְיִים, אַרְיִים or אַרְיִוֹת, *gen. pl.* אַרְיִי, &c.—כֶּלִי changes (:) into (·), and retains (·); thus, כֶּלִים *gen. pl.* כֶּלִי, כֶּלִי, &c.; כֶּלִי, &c.

(פֶּעֵי) —as, חֲלִי || *sickness*, עֲנִי *affliction*, צָרִי or צָרִי *balm*, חָרִי *burning, anger*.

* *Gen. s.* זַיִת — זַיִתִּי &c. *p.* זַיִתִּים, זַיִתִּי, זַיִתִּיךָ &c. *gen.* זַיִן — זַיִן *gen.* זַיִן, זַיִנְךָ, &c. *p.* (dual) זַיִנִים *gen.* זַיִנִי — זַיִנִי, זַיִנֶיךָ, &c. But זַיִנֹת, signifies *springs, fountains*, and its genitive is זַיִנֹת. Thus likewise, כְּמַעְיָן *a spring, well*, *p.* כְּמַעְיָנִים or כְּמַעְיָנֹת, *gen. p.* כְּמַעְיָנִי and כְּמַעְיָנֹת. Several other words of this form have their plural in this manner: as, חֲטָל *a host*, חֲטָלִים; עֵיר *a young ass*, עֵירִים — בַּיִת *a house*, forms its plural בַּיִתִּים, and retains the long (·) and *dagesh* through the plural inflections: thus, *gen.* בַּיִתִּי. בַּיִתֶיךָ, &c.; contrary to general analogy.

† Most words of this form change (:) into (·) in pause: thus, לְחֵי, גְּרִי, פֶּרִי.

‡ The plural (dual) of לְחֵי is לְחֵיִם, *gen.* לְחֵינִי.

§ A few words of this form change ' into ʿ in the plural: as, חֲלִי *a ring*, *p.* חֲלָאִים; פֶּתִי *a simpleton*, *p.* פֶּתִיִּים or פֶּתָאִים; צָבִי *a gazelle*; *p.* צָבָאִים or צָבָאִים; *f.* צָבָאוֹת *p.* צָבָאוֹת.

|| In pause חֲלִי, עֲנִי, חָרִי.

VII.

75. The seventh Class comprehends all words having (..) mutable for their ultimate, and an immutable vowel for their penultimate: as מִשָּׁל *a ruler, regent*, הוֹתֵן *a father in law*, אֹהֵב *a lover*, שֹׂנֵא *a hater, enemy*, כִּסֵּא *a covered seat, a throne*, סוֹחֵר *a merchant*, מַקֵּל *a staff*, אוֹיֵב *an enemy*. Likewise some of the monosyllables derived from the ל"ה: as, שֵׁם *a name*.

(..) is mostly changed into (:); as, אוֹיְבִים, אוֹיְבִי, מַקְלִי, מַקְלוֹת, הוֹתֵנוּ, &c.; or into (-) when the middle letter is a guttural: as, אֹהְבִי, אֹהְבוּ, &c.; סוֹחְרִים, סוֹחְרִי, &c. Before ך, כּם; and ךּוּ, it is changed mostly into (׃); as, הוֹתֵנְךָ, מַקְלֵךְ, מַקְלֵכֶם, sometimes into (.) ; as, אוֹיְבֵךָ, אוֹיְבֵכֶם; and into (-) when the 2nd or 3rd radical is a guttural: as, אֹהְבֵךָ, אֹהְבֵכֶם, שֹׂנֵאֵךָ, &c.

In the genitive singular (..) is mostly retained, though in some instances it is changed into (-); as, מִזְבֵּחַ *an altar*, gen. מִזְבֵּחַ מִקְּלַי, gen. מִקְּלַי or מִקְּלַי.

Words of the following form belong to this class:—

(פּוֹעֵל, פּוֹעֵל) — as, פּוֹקֵד *a visitor*, כֹּהֵן *a priest*, עֵרֵב *a raven*, אוֹרֵב *an ambush*; עוֹר *a blind man*, עֵלֵג *a stammerer*, אֵלֵם *a dumb person*.

(מַפְעֵל, מַפְעֵל) — as, מַסְמֵר *a nail*, מַכְתֵּשׁ *a mortar*, מַכְתֵּה *a key*, מַעֲשֵׂר *a tenth part, tithes*; מַסְכֵּן *a poor man*.

(מוֹעֵל פֶּע) — as, מוֹפֵת *a wonder*, מוֹעֵד *an appointed time*, *a festival*, מוֹקֵשׁ *a snare*; * שֵׁם *a name*, בֵּן *a son*, † עֵץ *a tree*.

VIII.

76. The eighth Class comprehends all words which double their last letter by *dagesh* on being augmented: as, גַּן *a garden*, גַּנִּי *my garden*; לֵב *the heart*, לְבִי *my heart*; חֹק *a law, statute*, חֻקִּי *my statute*; גַּמֵּל *a camel*, גַּמְלִי *my camel*, גַּמְלֶיךָ *thy camel*, &c.

The vowel which precedes *dagesh* becomes immutable, and is therefore, in most cases, retained through all the inflections.

Words of the following forms (derived from roots which have the second and third radical the same) belong to this class.

(‡ פֶּל) — as, סַל *a basket*, כַּבַּיִת *a pail, bucket*, יָם or יְם *the sea*, עַם or עָם *a people*, רַךְ *soft, tender*, רַעַל *a poor man*.

These retain (-) in the genitive singular and in the inflection §.

* With Makkeph. — שֵׁם, בֵּן. The plural of this word (בָּנִים) is בָּנִים, *gen. p.* בָּנָי — בָּנִי, &c. בָּנִים, &c.

† עֵץ and a few others of this form retain (..) through their inflections, except in the genitive plural and the heavy affixes: thus, עֵצִי, &c. *gen. p.* עֵצִים, עֵצֵי, &c.

‡ Many words of this form have (‣) or (-) in their absolute state: as, עָם or עַם; generally (‣) in pause; as, דָּל, דָּלָה; גַּל, *a heap*, גַּלָּה; but always (-) in the genitive and the inflections.

§ Except צֶדֶק *the side*, פֶּתַח *a small piece, morsel*, סָף *the threshold*, which take (.) in the inflections: thus, צֶדֶקְךָ, פֶּתַחְךָ, סָפְךָ. From

(פֶּל)—as, שֵׁן *a tooth*, צֶל *a shadow*, לֵב *the heart*, קִין *end*, הַדָּהָב *the palate*, אֵשׁ *fire*.

These retain generally (..) in the genitive singular*, but change it into (.) in the inflection: as, שְׁנֵי, שְׁנֹו, *p.* שְׁנַיִם, שְׁנֵי, שְׁנֵי, שְׁנֵי, שְׁנֵי, &c.

(פֶּל)—as, עוֹל *a yoke*, חֹק *a decree*, כָּל *all, the whole*, עוֹז *might, power, strength*, תֹּהַם *a drum*, תָּם *innocence*.

Some of these retain ־ in the genitive: as, על *gen.* על; others change it into short (ַ) with Makkeph: as, כָּל, חֹקַ.

Before the inflections, (־) is mostly changed into (ֶ): as, על, עֵל, עֵל, though sometimes into short (ַ): as, עֵל; especially before הַ and כֶּ; as, חֹק, חֹקֵי, חֹקֵי, חֹקֵי; עוֹז, עוֹזֵי, עוֹזֵי or עוֹזֵי.

(פֶּל)—as, מַעֲזֵיזָה *a place of strength, a fort*, מַעֲזֵיזָה, מַעֲזֵיזָה or מַעֲזֵיזָה, מַעֲזֵיזָה; מַגֵּן *a shield*, מַגֵּן, *p.* מַגֵּן, (ַ) being here immutable.

Many contracted words derived from roots whose second letter is ה, as פָּנֵי *face, countenance, anger*, (from נָפַח *to breathe through the nose, to snort*), and בַּת *a daughter* (from בָּתּוּלָה feminine of בֵּן *a son*), belong to this class, and are inflected in a similar manner: thus, פָּנֵי, פָּנֵי, פָּנֵי; *plural, (dual)* פָּנֵי, *g. p.* פָּנֵי, פָּנֵי, &c. בַּת, בָּתּוּלָה, &c. *p.* בָּתּוּלָה, *gen. p.* בָּתּוּלָה, בָּתּוּלָה, &c.

הַר *a mountain*, we have in the plural הָרִים, *gen. p.* הָרִי, הָרִי, &c. (ַ) being a compensation for *dagesh*. Thus likewise, בָּר, *pure, selected*, בָּרִים, בָּרִי, &c.

* Except a few which take (ֶ) with Makkeph: as, לֶבַי.

† But שְׁנַיִם signifies *two*; and שְׁנַיִם *years*, שְׁנַיִם *my years*, שְׁנַיִם *thy years*. Several words of this form change (..) into (-): as בָּז *a stand, basis*, בָּזוּ; בֵּן *a nest*, with Makkeph בֵּנוּ; but in other respects regular קָנִי, &c. From אֵשׁ *fire*, we have אֵשׁוֹ and אֵשׁוֹ instead of אֵשׁוֹ.

בְּנוֹתַיָּךְ, &c. Many words of other forms receiving *dagesh* on being augmented, belong likewise to this class: as, גַּמְלָא *a camel*, זְמַן *time*, שַׁבָּת *the day of rest, the sabbath*, עָנִי *a poor (humble) man*, &c. Most of these have already been noticed in the preceding notes.

IX.

77. The ninth Class comprehends all words terminating in ה־; as, שָׂדֵה *a field*, רֹעֵה * *a shepherd*, יָפָה *beautiful, handsome*, מַחֲנֶה *a camp*, רֹאֵה *a seer*, מְרֹאֵה *appearance, colour, vision*, מְעֵשֶׂה *work*.

1. ה־ is changed into ה־ in the genitive singular: as, רֹעֵה *gen. רֹעֵה; שָׂדֵה, שָׂדֵה.*

2. Before the inflections it is dropped: as, רֹעִי, רֹעִים, רֹעֵי, &c. שְׂדֵי, שְׂדֵי, שְׂדֵי, &c. *p. שְׂדוֹת, gen. p. שְׂדוֹת; or p. שְׂדִים (by analogy), gen. p. שְׂדֵי, שְׂדֵי, שְׂדֵי, &c.*

3. Before the affix of the third person masculine singular, ה is mostly retained †: as, שְׂדֵהוּ, מְעֵשֶׂהוּ, מְרֹאֵהוּ, &c.—Third person *f. s. מְרֹאֵה or מְרֹאֵה, מְעֵשֶׂה, or מְעֵשֶׂה †.*

* Words comprehended in this class, are derived from roots whose third radical is ה; they form their feminine by changing (◌) into (◌): as, רֹעֵה *a shepherdess*; *m. יָפָה, f. יָפָה; one that ascends, f. עֹלָה.* Except בָּכָה *one who weeps, weeping*, צֹפָה *one who watches, a watchman*, and a few others which form their feminine צֹפִיָּה, בָּכִיָּה.

† This is likewise the case with some nouns not terminating in ה: as, פְּלִגְנִית *a concubine*, פְּלִגְנִיָּה; יָד *a hand*, יָדָה.

‡ *Aben Ezra* (in צהות) asserts, indeed, that this form (מְעֵשֶׂה) is inadmissible: I have, however, followed *Kimchi*, who justifies its usage.

Words of the following form belong to this class :—

(פַּעַה, פִּעָה, פְּעֵה)—as, הָזָה, *the breast*, p. הַזֹּהֶת; קָנָה *a reed, a scone*, p. קָנִים or קָנֹת; עָלָה *a leaf*, p. עָלִים; גָּאָה *arrogant*, p. גָּאִים; רֵעָה* *a friend, companion*, p. רֵעִים; רָעָה p. רָעִים; קָנָה *a purchaser*, p. קָנִים.

(פְּפֵעָה, פְּפֵעָה)—as, מְקַנָּה p. (by analogy) מְקַנִּים; מְשַׁנָּה *second in rank, double*, p. מְשַׁנִּים; מְחַנָּה, p. מְחַנִּים, dual מְחַנִּים. (מַעָה)—as, מַטָּה *a staff, branch, tribe*, p. מַטִּים or מַטֵּים. מַכָּה *one that strikes*, p. מַכִּים, &c.

78. The following four Classes comprehend nouns feminine terminating in הַ, תַּ, תַּ, תַּ.

Those that terminate in הַ have this in common :—

1st.—That they change הַ into תַּ in the genitive singular, and before כֵּן, כֵּן.

2nd.—That they retain ת and ך in the rest of the inflections of the singular number.

3rd.—That they form their plural by changing הַ into הֵ, which termination is retained through all the plural inflections.

For the changes to which nouns terminating in ת are subject, see remarks on Class XIII.

X.

79. The tenth Class comprehends all nouns terminating in הַ, preceded by an immutable vowel: as, גְּבוּרָה *strength*, תְּהִנָּה *a prayer, supplication*.

* רֵעָה, מִיֻּנָה, and מְקַרָה, retain (׳) in the genitive singular.

Excepting the genitive singular, and before כָּם and כֵּן, as already noticed in the preceding observation, both vowels are retained. The plural is formed by וֹת, and the absolute state plural and its genitive are the same. Thus, גְּבוּרָה, *gen.* גְּבוּרָתִי,—גְּבוּרָתִי; *p.* גְּבוּרוֹת *gen.* גְּבוּרוֹת, גְּבוּרוֹתֵי, &c.

Words of the following forms belong to this class:—

(פְּעוּלָה, פְּעוּלָה, פְּעוּלָה)—as, אֲכִילָה *a meal*; עֲבוּדָה *service, labour*; גְּדוּלָה or גְּדוּלָה *greatness, joy*.

(פְּעוּלָה, פְּעוּלָה)—as, חֲבֹרָה *a bruise*, בְּבוּרָה *an early fig*.

(פְּלָה, פְּלָה, פְּלָה)—as, צָרָה *distress, anguish*, קָמָה *standing corn*; שִׁיבָה *old age*, צִידָה *provision*; בִּינָה *understanding*.

(פְּלָה, פְּלָה, פְּלָה)—as, בָּלָה *a bride*; מִדָּה *a measure*; סֹכָה *a hut, tabernacle*, הִקָּה *a law*.

(תְּפִלָּה, תְּפִלָּה)—as, תְּפִלָּה *a prayer*, תְּהִלָּה *praise*; מְגִלָּה *a roll, volume*.

(מְעוּה, מְעוּה)—as, מַכָּה *a smiting, wound*, מְפָה *a tempting, temptation*; תּוֹרָה *a law, instruction*, תּוֹרָה *an acknowledgment, thanks*.

XI.

80. The eleventh class comprehends nouns having the same termination as the preceding, viz. הַ, but preceded by mutable (ר) or (ו): as, שָׁנָה *a year*, שָׁנָה *sleep*.

ה־ ultimate has already been explained; and (ַ) or (ֹ) penultimate are changed into (:), except in the plural absolute. Thus, שָׁנָה, *gen.* שָׁנָה, &c. Plural שָׁנוֹת, *gen.* שָׁנוֹת, &c.

Obs.—Words having (ַ) for their vowels, preceded by (:), change (:) into (.) or (-): as, בְּרָכָה a blessing, *gen.* בְּרַכְתִּי, בְּרַכְתֶּךָ. &c., *p.* בְּרַכּוֹת, *gen.* בְּרַכּוֹתִי. See the examples under the form פְּעֵלָה.

Words of the following forms belong to this class:—

(פְּעֵלָה, פְּעֵלָה)—as, שָׁנָה a year, יָפָה fair, beautiful, מָנָה * a portion, שֵׁפָה † lip; פָּאָה a corner, מֵאָה ‡ a hundred.

(עֵלָה, מוֹעֵלָה—ע.)—as, עֵצָה advice, counsel, שֵׁנָה sleep, חֵמָה anger; מוֹרְשָׁה an inheritance, מוֹעֵצָה a device.

(פְּעֵלָה, פְּעֵלָה §)—as, נְדָבָה a free gift, *gen.* נְדַבְתָּ; צְדָקָה righteousness, *gen.* צְדַקְתָּ; גְּעֵרָה a rebuke, *gen.* גְּעַרְתָּ; קֶעֶרָה a dish, *gen.* קֶעַרְתָּ; †; תְּרָדָה terror, *gen.* תְּרַדְתָּ; נִבְלָה a carcase, *gen.* נִבַּלְתָּ.

* מְנוּחָה (Est. ii. 9.) is a deviation from the rule.

† *p.* שְׁפָתוֹת or (dual) שְׁפָתַי, *gen.* *p.* שְׁפָתוֹת or שְׁפָתַי; אָלָה an oath, retains the first (ַ); thus, *gen.* אֵלַת, אֵלַתִּי, &c.

‡ *p.* מֵאוֹת, dual מֵאֵתַי, instead of מֵאֵתַי.

§ Most words of this form retain (ֹ) in the genitive: as, אֲבָרָה, *gen.* אֲבַרְתִּי—אֲבַרְתֶּךָ; בְּהֵמָה cattle, has its genitive בְּהֵמָתִי—בְּהֵמָתֶךָ; עֲטָרָה a crown, *gen.* עֲטַרְתִּי; מֵצִבָּה, *gen.* מֵצִבְתִּי. (See observation on Class XIII.)

|| *p.* קְעֵרוֹת, *gen.* קְעֵרוֹתַי (Exod. xxv.) is a deviation from the general rule. Several words of these forms retain (:) in the genitive: as, מְעָרָה a cave, *gen.* מְעַרְתִּי; תְּעָלָה an aqueduct, *gen.* תְּעַלְתִּי.

XII.

81. The twelfth Class comprehends feminine nouns chiefly derived from words of the forms פִּעַל פִּעַל and פִּעַל; as, for instance, מַלְכָּה *a queen*, from מֶלֶךְ *a king*; נַעֲרָה *a young woman, a girl*, from נָעַר *a boy*; עֲזָרָה *aid, assistance*, from עָזַר *an aid, help*; סְתֵרָה *a hiding-place, shelter*, from סָתַר *a secret place, shelter, protection*; הֲרָבָה *a waste, ruin*, from תָּרַב *dryness desolation*.

הַ has already been explained. The short vowels (-) (·) (·) and (·) with the following (:) are retained, except before the absolute state plural, where the short vowels are changed into (:), and the (:) of the second letter into (·).—Thus מַלְכָּה, *p.* מְלָכוֹת; נַעֲרָה, *p.* נְעָרוֹת; הֲרָבָה, *p.* הֲרָבוֹת; עֲזָרָה, *p.* עֲזָרוֹת; שְׂמֹלֶה, *p.* שְׂמֹלוֹת.

Words of the following forms belong to this Class:—

(פִּעְלָה, פִּעְלָה, פִּעְלָה) } —as, עַלְמָה *a young woman*, שְׂלֵמָה
(פִּעְלָה) } and, שְׂמֹלָה *a robe, garment*; שְׂמֹחָה
joy, אֶהְבָּה *love*, בְּבִשָּׁה or, בְּבִשָּׁה *a ewe-lamb*, יְלֵדָה *a girl*,
שְׂפָחָה *a bondmaid*; הֲרַפָּה *a reproach*; הֲרָבָה *a ruin, desolation*,
הַכְּמָה *wisdom*; עֲרָמָה *cunningness*.

XIII.

82. The thirteenth Class comprehends feminine nouns terminating in תַּת, תַּת, תַּת, or תַּת, as, גַּבְרֵת *a mistress*, כְּתָנֶת* *a coat*, טַבְּעַת *a ring*.

* This word has several other forms. (See Kimchi in ירשׁים).

The Genitive and Absolute state singular are the same : as, גְּבֵרַת *g. גְּבֵרַת*. — On being augmented by the pronominal affixes, ת receives *dagesh*, the last vowel is changed into (:) and the penultimate (◌) is either retained, as בְּהֵמַת *cattle*, בְּהֵמָתִי, בְּהֵמָתְךָ, or it is changed into (-) or (◌) as מִשְׁמֶרֶת *keeping, trust*, מִשְׁמֶרֶתִי ; גְּבֵרַת — גְּבֵרָתִי. Penultimate ◌ is mostly changed into short (◌); as, קְטָרַת *incense*, קְטָרָתִי*.

Obs.—Most Nouns belonging to this class have two forms for their absolute state : as, גְּבֵרַת and גְּבִירָה — בְּהֵמַת and בְּהֵמָה — מִלְחָמַת and מִלְחָמָה *war*, — מַצְבֵּת and מַצְבָּה *a pillar*, תּוֹלְעַת and תּוֹלְעָה *a worm* (in the same manner as the participles פּוֹקֵדָה and פּוֹקֵדָה). Now, the singular is regulated by the first form (terminating in ת◌) as already described ; but the plural is regulated by the termination ת◌, and hence the plural of גְּבֵרַת is גְּבִירוֹת — נְבִירוֹתִי, &c., without *dagesh* (from גְּבִירָה). Thus likewise from מִלְחָמַת — מִלְחָמוֹת ; but *p.* מִלְחָמוֹת — מִלְחָמוֹתִי (from מִלְחָמָה). From מַצְבֵּתִי — מַצְבוֹת, but *p.* מַצְבוֹתִי — מַצְבוֹת.

Words of the following forms belong to this Class :—

(פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת) — as, גְּבֵרַת † ; עֲטָרַת † ; *blue, or sky-coloured* ; כִּתְּרַת *a crown, chapter* ; תּוֹלְעַת *a worm*, יְכוּלָּת *ability*, נְחֻשֶׁת *copper*.

(פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת) — as, אֲדָרְתַּת *a mantle*, קַדְרָת *a fever* ; אֲגָרְתַּת ‡ *a letter* ; כַּפְּרָת § *a covering, the mercy seat*, כַּסְפָּת *spelt*, (lit. the shorn), טְבֵלָת § *an ear of corn*.

* But from נְחֻשֶׁת we have נְחֻשֶׁתִי, נְחֻשֶׁתְךָ. From מִשְׁמֶרֶת *hire*, we have מִשְׁמֶרֶתִי.

† *p.* עֲטָרוֹת (from עֲטָרָה) *g.* עֲטָרוֹת.

‡ אֲגָרוֹת.

§ *p.* טְבֵלִים, *g.* טְבֵלִי.

הוֹן¹⁰ עֲשִׂיר¹¹ * קְרִית¹² עֶזֶר¹³, פְּחַתֶּת¹⁴ דְּלִים¹⁵ * רִשְׁם¹⁶ : גַּם¹⁷
 לְרַעְתָּהּ¹⁸ יִשְׁנָא¹⁹ רֶשֶׁת²⁰, וְאֶהְיֶה²¹ עֲשִׂיר רַבִּים²² : כָּל-אֲחִי רֶשֶׁת
 שְׂנֵאתָהּ²³, וְדָל מַרְעֵתָהּ²⁴ : רַעַה וְרַע אָבִיךָ אֶל-תֵּעֹזֵב²⁵,
 וּפְבִית אֲחִיךָ אֶל-תָּבוֹא²⁶ בְּיוֹם אִירָךְ²⁷ : שׁוֹט²⁸ לְסוֹם,
 מִתָּנֶה²⁹ לְחִמּוֹר, וְשִׁבְט³⁰ לְגִו³¹ כֶּסֶף לִים³² : עֲטָרַת³³ זָקְנִים *
 בְּנֵי בָנִים, וְתַפְאֲרַת³⁴ בָּנִים * אֲבוֹתָם³⁵ : עֲטָרַת תַּפְאֲרַת *
 שִׁיבָה³⁶, בְּרִדָּךְ צְדָקָה³⁷ תִּמְצָא³⁸ : זָבַח³⁹ רִשְׁעִים⁴⁰ * תְּוַעֲבַת⁴¹
 יי, וְתַפְלַת⁴² יִשְׂרָאֵל⁴³ * רְצוֹנוֹ⁴⁴ : מִקְרִיב⁴⁵ זָבַח מִחִיל⁴⁶ דְּלִים
 זֹבַח⁴⁷ בֵּן לְעֵינַי⁴⁸ אָבִי : זָבַח צְדִיקִים * שְׁוַעַת⁴⁹ פִּיהֶם
 וְקוֹל⁵⁰ רִנָּתָם⁵¹ : בְּקַע⁵² שָׁמַיִם : בּוֹנֵה⁵³ בֵּיתוֹ בְּחִיל זָרִים⁵⁴
 בּוֹנִים⁵⁵ אֲבָנִים⁵⁶ לְקַבְּרוֹ⁵⁷ :

¹⁰ Wealth. ¹¹ The rich man.* ¹² City. ¹³ Strength. ¹⁴ Dread,
 destruction. ¹⁵ A poor man. ¹⁶ Poverty. ¹⁷ Likewise, even.
¹⁸ Neighbour, friend. ¹⁹ Is-hated. ²⁰ A poor man. ²¹ A lover,
 friend. ²² Many. ²³ Hate-him.† ²⁴ Is-separated. ²⁵ Do-not
 forsake. ²⁶ Do-not-come. ²⁷ Calamity. ²⁸ A whip. ²⁹ A bridle.
³⁰ A rod. ³¹ Body, back. ³² A fool. ³³ A crown. ³⁴ Glory. ³⁵ Pa-
 rents. ³⁶ Old age. ³⁷ Righteousness. ³⁸ She-(it) will-be-found.
³⁹ Sacrifice. ⁴⁰ רִשְׁעִים a wicked man. ⁴¹ Abomination. ⁴² Prayer.
⁴³ יִשְׂרָאֵל a straight, upright man. ⁴⁴ רְצוֹן will, delight, favor. ⁴⁵ He-
 that-offers. ⁴⁶ מִחִיל wealth, substance, goods. ⁴⁷ Is like one that
 slays. ⁴⁸ Before-the-eyes-of, in-the-presence-of. ⁴⁹ Cry, supplica-
 tion. ⁵⁰ Sound. ⁵¹ Song, prayer. ⁵² Cleaves, penetrates. ⁵³ He-
 that-builds. ⁵⁴ A stranger. ⁵⁵ Gathers. ⁵⁶ A stone. ⁵⁷ A grave.

* The words in *Italics* are not expressed in Hebrew.

† The words connected by *Hyphens* are expressed by one Hebrew word.

A virtuous woman [woman¹-of virtue²] *is a crown*³ to [of]-her husband,⁴ but-[and]-as-rotteness⁵ in his bones,⁶ *is one-that-causes-shame*.⁷

House⁸ and-wealth⁹ *are the inheritance*¹⁰-of fathers¹¹, but-[and] from-the-Lord *is a prudent*¹²woman [woman prudent].

*The way*¹³-of a-fool¹⁴ *is right*¹⁵ in-his-own-eyes;¹⁶ but-[and] *the-wise-man*¹⁷ hearkens¹⁸ unto counsel.¹⁹

*The light*²⁰-of the eyes rejoices²¹ the heart;²² and-a-good-report²³ [and-report good] fattens²⁴ the bone.

In-the-light²⁵-of the king's countenance [face-of the²⁶ king²⁷] *is life*;²⁸ and-his-favour²⁹ *is as-a-cloud*³⁰-of the latter-rain.³¹

*The wrath*³²-of a king *is as messengers*³³-of death: but [and] a wise man [a man wise³⁴] will-pacify-it³⁵ [her].

*The grave*³⁶ and-destruction³⁷ *are before*³⁸ the Lord, how-much-more³⁹-*then the hearts-of the children*⁴⁰-of men ? [man⁴¹].

הוֹן⁹ בַּיִת⁸ — מְבִישָׁה⁷ עֲצֻמוֹת⁶ p. עֵצִים⁵ רָקַב⁴ בְּעַל³ עֲטָרַת² תֵּלֵל¹ אִשָּׁה¹
 שׁוֹמֵעַ¹⁸ וְחָכָם¹⁷ עֵינַי¹⁶ יִשְׂרָאֵל¹⁵ אֲוִיל¹⁴ דָּרָךְ¹³ — מִשְׁבְּלֵת¹² אֵב¹¹ נְחֹלָה¹⁰
 פְּנִים²⁶ אֹר²⁵ — יִתְרָשֵׁן²¹ נְשִׁמוּעָה²⁰ טוֹבָרָה²³ לֵב²² יִשְׂמַח²¹ מְאוֹר²⁰ — יַעֲצָה¹⁹
 אִישׁ³⁴ חָכָם³⁴ מְלֹאכִים³³ p. מְלֹאךְ³³ חֲמָה³² — מְלֻקֵּשׁ³¹ עֵב³⁰ רְצוֹן²⁹ תַּיִם²⁸ מְלֻךְ²⁷
 אָדָם⁴¹ פְּנִים⁴⁰ p. בֶּן⁴⁰ אִף³⁹ כִּי³⁹ גִּגְר³⁸ אֲבִדוֹן³⁷ יִשְׂאֵל³⁶ — יִכְפְּרָנָה³⁵

CHAPTER IV.

ADJECTIVES.

83. Adjectives are attributes expressive of the properties of nouns, conjointly with which they form either the subject, or some other part of a proposition: as—

: מְעַנֶּה רַךְ יָשִׁיב הַמָּה A soft answer turneth away
wrath.

: שְׂמוּעָה טוֹבָה תִּרְשֵׁן עַצְמוֹ A good report maketh the
bone fat.

: אֲרִי גֹרֵם וְרוֹב שׂוֹקֵק As a roaring lion, and a
greedy bear, so is

: מוֹשֵׁל רָשָׁע עַל עַם דָּל A wicked ruler over a poor
people.

84. As qualifying words, adjectives are placed after their respective nouns: thus, אִישׁ טוֹב *a man good*, i. e. *a good man*; but not טוֹב אִישׁ.

85. Adjectives agree with their nouns in gender and number:* thus—

* Adjectives, considered as mere attributes, cannot, strictly speaking, admit of either *gender* or *number*; but being in their origin, *nouns* or *participles*, in which sense they are still frequently used, the distinction of gender and number became necessary; and it was retained, even where they were used merely as qualifying words.

אִישׁ טוֹב *a good man* אַנְשֵׁי טוֹבִים *good men*
 אִשָּׁה טוֹבָה *a good woman* נְשֵׁי טוֹבוֹת *good women.*

86. Further, when the noun is in a definite state, that is, where the noun has the definite ה, or any of the pronominal affixes,* the adjective receives the definite ה; otherwise, the attribute ceases to be the qualifying word, and becomes the predicate of the noun which it accompanies.

Examples.

הָאִישׁ הַטוֹב	<i>the good man</i>
הָאִשָּׁה הַטוֹבָה	<i>the good woman</i>
הָאֲנָשִׁים הַטוֹבִים	<i>the good men</i>
הַנְּשִׁים הַטוֹבוֹת	<i>the good women</i>
בְּנִי הַקָּטָן	<i>my little son</i>
בִּתְּךָ הַקְּטָנָה	<i>thy little daughter</i>
בְּנָיו הַקְּטָנִים	<i>his little sons</i>
בְּנוֹתֶיךָ הַקְּטָנוֹת	<i>your little daughters</i>
הָאִישׁ טוֹב	<i>the man is good</i>
הָאִשָּׁה טוֹבָה	<i>the woman is good</i>
הָאֲנָשִׁים טוֹבִים	<i>the men are good</i>
הַנְּשִׁים טוֹבוֹת	<i>the women are good</i>

* Or with proper names, which are in their nature definite: thus שִׁמְעוֹן הַצַּדִּיק *the just Simeon* or *Simeon the just*; whereas שִׁמְעוֹן צַדִּיק signifies *Simeon is just*.

בְּנֵי קָטָן	<i>my son is little</i>
בְּתוּלָה קְטַנָּה	<i>thy daughter is little</i>
בְּנֵי קְטַנִּים	<i>his sons are little</i>
בְּנוֹתֶיכֶם קְטַנּוֹת	<i>your daughters are little.</i>

Comparison of Adjectives.

87. The degrees of comparison are expressed by prefixing to the noun, with which any thing is compared, the letters **כ** *as*, **מ** *from*, (*than*), and **ב** *in*, *amongst*; the adjective not being subject to any change, except to indicate the gender and number of the noun compared.

כ indicates equality : as—

גָּדוֹל כַּיָּם *great AS the sea.*

מ or **מִן** indicates superiority : as—

גָּדוֹל מִיָּם *great FROM the sea, i. e. greater than the sea.*

ב the superlative : as—

הַגָּדוֹל בְּאֲנָשִׁים *the great AMONGST men, i. e. the greatest of men.*

Additional Examples.

מִי זֹאת הַנִּשְׁקָפָה בְּמוֹ-שָׁחַר *Who (is) this that-looketh-forth as-the-dawn,*

יְפָה בְּלַבְנָה בָּרָה בַחֲמָה *fair as-the-moon, pure as-the-sun.*

טוֹב הַסְּרֵךְ מִתִּי *Better (is) thy mercy than life.*

לֹא טוֹב אֲנֹכִי מֵאֲבוֹתַי *I am not better than my ancestors.*

קָלִיִּם הֵיוּ רֹדְפֵינוּ מִנְּשָׂרֵי שָׁמַיִם	<i>Our pursuers were swifter than the eagles of heaven.</i>
הִנֵּה אֲלֵפֵי הָדָל בְּמִנְשָׁה	<i>Behold my thousand (i. e. my family) [is] the poorest among Manasseh ;</i>
וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי	<i>and I [am] the least in my father's house.</i>

There are several other methods of indicating the *superlative*, for which the student is referred to the Syntax.

Exercise.

מֶלֶךְ¹ גָּדוֹל², הַמֶּלֶךְ הַגָּדוֹל, הַמֶּלֶךְ * גָּדוֹל, הַמֶּלֶךְ * גָּדוֹל?
 גָּדוֹל? מְלָכִים גְּדוֹלִים, הַמְּלָכִים * גְּדוֹלִים, הַמְּלָכִים הַגְּדוֹלִים,
 עִיר * גְּדוֹלָה וְחֻזְקָה⁴, הָעִיר הַגְּדוֹלָה וְחֻזְקָה, הָעִיר * גְּדוֹלָה
 וְחֻזְקָה, עָרִים גְּדוֹלוֹת, הָעָרִים הַגְּדוֹלוֹת, הָעָרִים * גְּדוֹלוֹת,
 מְתוֹק⁵ בְּרֵבֶשׁ⁶, מְתוֹק מְרֵבֶשׁ, מֵר⁷ מְמוֹת⁸, מְרָה פֶלְעָנָה⁹,
 חֶלֶק¹⁰ מְשֻׁמֵן¹¹, הַגְּדוֹל בְּמְלָכִים, הַקָּטָן בְּאֲנָשִׁים, הַגְּבוּר¹²
 בְּגִבּוֹרִים, הַחֲכָם¹³ בְּחַכְמִים :

¹ A king. ² Great. * Insert the copula *is* or *are* according as the noun is singular or plural. ³ עִיר a city, *p.* עָרִים. ⁴ חֻזַּק strong
⁵ Sweet. ⁶ Honey. ⁷ Bitter. ⁸ Death. ⁹ Wormwood. ¹⁰ Smooth.
¹¹ Oil. ¹² Strong, mighty. ¹³ Wise.

שֶׁפֶת¹⁰ * הָאֹר¹ וְטוֹב² לְעֵינַיִם³ : מְתוֹקָה * שְׁנֵת⁴
 הָעֵבֶר⁵ • כְּשׁוֹשְׁנָה⁶ בֵּין⁷ הַחוּהִים⁸ בֵּין⁹ * רַעֲיֹתַי¹⁰ בֵּין

¹ Light. ² Good. ³ עַיִן eye. ⁴ נִשְׁנָה sleep. ⁵ A labourer. ⁶ A rose.
⁷ Amongst. ⁸ חוּם a thorn. ⁹ So. ¹⁰ רַעֲיָה a shepherdess.

הַבָּנוֹת ^{to eye} 11 : פְּהֵמִין * 12 לְשֵׁנִים * 13 רִבְעֵשֶׁן * 14 לְעֵינַיִם בֵּן * 15 הָעֵצֶל
 לְשִׁלְחֵיךָ * 16 הֶלֶק מִשְׁמֵן * 17 הַכֶּה * 18 וְאַחֲרֵיהֶּ * 19 עֵז * 20 אֶהְבֶּה * 21 קִשָּׁה * 22 מִשְׁאֵל * 23 קִנְיָה * 24 מָה :
 עֵז מִאֲרִי * 25 וְמָה מְתוֹק מִדְּבַשׁ : טוֹב אַחֲרֵי דְבַר * 26 מִרְאשִׁיתוֹ * 27 טוֹבָה הַכֶּמֶה * 28 מְגִבּוֹרָה * 29 טוֹב * 30 כְּלָב * 31 הִיא הֵיטָה * 32
 מִאֲרִיָּה מֵת : הָאָדָם * 33 הַיָּפֵה * 34 בְּנֵי שֵׁם וְהִנְאֻחָה * 35 בְּבִנוֹת :

- 11 *בנות* a daughter. *p.* 12 *פֵּה* Vinegar. 13 *שֵׁן* a tooth. 14 *עֵשֶׂן* Smoke.
 15 *עֵצֶל* Sluggard. 16 *לְשִׁלְחֵיךָ* To those that send him. 17 *הַכֶּה* the palate, gums,
 18 *עֵז* End. 19 *עֵז* Strong, bold. 20 *אֶהְבֶּה* Love. 21 *קִשָּׁה* Hard. 22 *מִשְׁאֵל* The grave. 23 *קִנְיָה* Jealousy.
 24 *מָה* What. 25 *מִאֲרִי* A lion. 26 *מִרְאשִׁיתוֹ* Beginning. 27 *מִדְּבַשׁ* Wisdom. 28 *מְגִבּוֹרָה* Strength.
 29 *טוֹב* A dog. 30 *כְּלָב* Man. 31 *הֵיטָה* A giant. 32 *הִיא* Was. 33 *הַיָּפֵה* Fair, beautiful.
 34 *בְּנֵי שֵׁם* Comely, agreeable.

Read Chapter V. p. 95.

NUMERALS.

88. Numerals are generally divided into—

1st.—*Cardinals*; as, * אֶחָד *m.*, אַחַת *f.*, one, † שְׁלוֹשָׁה *m.*
שְׁלוֹשׁ *f.* three.

2nd.—*Ordinals*: as, ראשון *m.* ראשונה *f.* first
שני, *m.* שנית *f.* second; and.

3rd.—*Fractional*: as, חצי *m.* השלישית *f.* a third part.

* In Ezek. xviii. and xxxiii. we find the words אֶחָד and אַחַת used for אֶחָד.

† It is very remarkable that (אֶחָד) which is generally the characteristic of the feminine, becomes the sign of the masculine in the numerals from three to ten; the feminine being indicated by dropping the אֶחָד. The only rational explanation that can be given of this peculiarity, is, that numerals, being in their nature abstract terms,

Cardinal Numbers.

89. Cardinal numbers, from one to twenty, admit of gender : as, אֶחָד אִישׁ אֶחָד *one man* ; אֶחָת אִשָּׁה אֶחָת *one woman* ; אֶחָד עֶשְׂרֵי בָּנִים *eleven sons*, אֶחָת עֶשְׂרֵי בָּנוֹת *eleven daughters* ; but above twenty they are common to both genders.

Further, from one to six inclusive, they assume frequently a constructive form * (which does not however alter their signification) : as, אֶחָד *one*, אֶחָד עֶשְׂרֵי *eleven* ; שְׁנַיִם *two*, שְׁנַיִם עֵדִים or עֵדֵי שְׁנַיִם *two witnesses* ; שְׁלֹשׁ *three*, עֶשְׂרֵי שְׁלֹשׁ *thirteen*, מֵאוֹת שְׁלֹשׁ *three hundred*.

have, like most other abstract nouns, originally received the same termination : as, for instance, חֵכְמָה *wisdom*, זְבוּרָה *strength*, תְּבוּנָה *understanding*. And however strange it may appear, that the *abstract* should have preceded the *concrete*, yet, that this was actually the process in the formation of language, may be proved by more arguments than one. Be this as it may, certain it is that the gender of numerals is an unnecessary incumbrance on language. That it may be dispensed with, without occasioning the least ambiguity, is evident from its extending only to numerals under *twenty*. Still more evident is it from the English language, which, in this respect, is the most rational of any language with which I am acquainted.

* This *form* appears similar to the *genitive* form of nouns ; it does not, however, express the same relation. Except the words אֶחָד and אֶחָת, which are sometimes used in the *genitive* ; as אֶחָד הַהָרִים *one-of the mountains* ; אֶחָת עֲרֵיךְ *one-of thy cities*. But even these cease to be *genitives* when followed by מ ; as, אֶחָד מִבָּנָיו *one of his sons* ; אֶחָת מֵעֵינֶיךָ *one of thine eyes*, of being expressed by מ, which literally means *from*, and not by the *form* of the numeral.

90. Cardinal numbers from one to ten.

	Fem.		Mas.			
	Const.	Absolute.	Const.	Absolute.		
One	אֶחָת	אַחַת	אֶחָד	אֶחָד †	1	א*
Two	{ שְׁתֵּי or שְׁתַּיִם }	שְׁתַּיִם	{ שְׁנַיִ or שְׁנַיִם }	שְׁנַיִם	2	ב
Three	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁת †	שְׁלֹשָׁה	3	ג
Four	—	אַרְבַּע	אַרְבַּעַת	אַרְבַּעָה	4	ד
Five	חֲמִשׁ	חֲמִשׁ	חֲמִשָּׁת	חֲמִשָּׁה	5	ה
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשָׁה	6	ו
Seven	שֶׁבַע	שֶׁבַע	שֶׁבַעַת	שֶׁבַעָה	7	ז
Eight	—	שְׁמוֹנֶה	שְׁמוֹנַת	שְׁמוֹנָה	8	ח
Nine	תֵּשַׁע	תֵּשַׁע	תֵּשַׁעַת	תֵּשַׁעָה	9	ט
Ten	—	עָשָׂר	עָשָׂרַת	עָשָׂרָה	10	י

* The *letters* are used as *numerals* in the printed Hebrew Bibles, to mark the Chapters and Verses: and by the *Masoretical* and *Rabbinical* writers for various other purposes; but they are never used in the sacred text. The following are a few specimens of this species of notation. Number of verses contained—

In Genesis	אֶךְ לָד = 1000 + 500 + 30 + 4 = 1534
Exodus	אָרַט = 1000 + 200 + 9 = 1209
Leviticus	נֹטָף = 50 + 9 + 800 = 859
Numbers	אָרַפַּח = 1000 + 200 + 80 + 8 = 1288
Deuteronomy	הַנֵּץ = 5 + 50 + 900 = 955

† אֶחָד and עָשָׂרָה admit of the plural: as, אֶחָדִים *units*, עָשָׂרוֹת *tens, decades*.

‡ Many Grammarians consider the numerals having the termination (ת) as nouns denoting a collection of units: as, for instance, שְׁלֹשַׁת יָמִים a *triad* of days, or a period of time consisting of

Ten to twenty.

	Mas.		Fem.		
Eleven	—	אַחַד עָשָׂר *	אַחַת עֶשְׂרֵה	11	יא
Twelve	—	שְׁנַיִם עָשָׂר	שְׁתַּיִם עֶשְׂרֵה	12	יב
Thirteen	—	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה	13	יג
Fourteen	—	אַרְבַּעַּה עָשָׂר	אַרְבַּע עֶשְׂרֵה	14	יד
Fifteen	—	חֲמִישָׁה עָשָׂר	חֲמִשׁ עֶשְׂרֵה	15	טו
Sixteen	—	שִׁשָּׁה עָשָׂר	שֵׁשׁ עֶשְׂרֵה	16	טז
Seventeen	—	שִׁבְעָה עָשָׂר	שֶׁבַע עֶשְׂרֵה	17	יז
Eighteen	—	שְׁמוֹנֶה עָשָׂר	שְׁמוֹנֶה עֶשְׂרֵה	18	יח
Nineteen	—	תְּשַׁעַּה עָשָׂר	תְּשַׁע עֶשְׂרֵה	19	יט

Twenty and upwards.

Twenty	עֶשְׂרִים	כ
Twenty-one	אַחַד וְעֶשְׂרִים	כא
Twenty-two	שְׁנַיִם וְעֶשְׂרִים	כב
Twenty-three	שְׁלֹשָׁה וְעֶשְׂרִים	כג
Thirty	שְׁלֹשִׁים	ל
Forty	אַרְבָּעִים	מ

three days, עֶשְׂרַת אַנְשִׁים a *decade* of men. This distinction appears to me merely imaginary, as I really can discover no difference of meaning between שְׁמוֹנֶה עָשָׂר אֶלֶף and שְׁמוֹנֶה עֶשְׂרֵה אֶלֶף. (Judg. xx. 25—44.) Or between וְלִגְמָרָה עֶשְׂרֵת שָׁמָלִים and וְלִגְמָרָה עֶשְׂרֵה שָׁמָלִים. (Lev. xxvii. 5—7.)

* Or עֶשְׂרֵה עָשָׂר, עֶשְׂרֵה עָשָׂר.

Fifty	חַמְשִׁים	נ
Sixty	שִׁשִּׁים	ס
Seventy	שִׁבְעִים	ע
Eighty	שְׁמֹנִים	פ
Ninety	תִּשְׁעִים	צ
Hundred	מֵאוֹת cons. מֵאָה	ק
Two Hundred	מֵאוֹת שְׁנַי מֵאוֹת or מֵאָתַיִם	ר
Three Hundred	שְׁלֹשׁ מֵאוֹת	ש
Four Hundred	אַרְבַּע מֵאוֹת	ת
Five Hundred	חֲמִישׁ מֵאוֹת	ך
Six Hundred	שֵׁשׁ מֵאוֹת	ם
Seven Hundred	שִׁבְעַת מֵאוֹת	ז
Eight Hundred	שְׁמֹנֶה מֵאוֹת	ח
Nine Hundred	תִּשְׁעַת מֵאוֹת	ט
A Thousand	אַלְפֵי	א
Two Thousand	אַלְפֵי שְׁנַי אַלְפִים	ב
Three Thousand	שְׁלֹשַׁת אַלְפִים	ג
Ten Thousand	רִבּוּאֵי עֶשְׂרֵת אַלְפִים	י
Twenty Thousand	רִבּוּאֵי חֲמִישִׁים	כ
Thirty Thousand	שְׁלֹשׁ רִבּוּאֵי	
Hundred Thousand	מֵאוֹת אַלְפֵי	
Two Millions	עֶשְׂרִים מֵאוֹת אַלְפֵי	

Ordinal Numbers.

91. The following are the Ordinal Numbers:—

First.....	ראשונה	ראשון
Second.....	שנית	שני
Third.....	שלישית	שלישי
Fourth.....	רביעית	רביעי
Fifth.....	חמישית	חמישי
Sixth.....	ששית	ששי
Seventh.....	שביעית	שביעי
Eighth.....	שמינית	שמיני
Ninth.....	תשיעית	תשיעי
Tenth.....	עשירית	עשירי

Obs. 1.—The *Ordinals* are formed from their *Cardinals*, in the same manner as *Patronymics* are formed from *Proper Names**, Thus, from שני *two*,—שנית, שני *second*. From שש *six*,—ששי *sixth*. The rest take an additional ' between the second and third radical : as, from שלש *three*, *m.* שלישי *f.* שלישית. Except ראשון, derived from ראש *the head, chief*.

2.—Above ten, the cardinal numbers are used to express the ordinals : but then the number always follows the noun, or the noun is repeated:—Thus, יום עשר ימים *twelve days*, but יום יום חמשים *or* יום העשר יום *the twelfth day*, חמשים שנה *fifty years*; but שנת החמשים *or* שנה *the fiftieth year*.

Even from one to ten, the cardinals are often used for the ordinals : as, בשנת ארבע *in the year four*, בשנת שבע *in the year seven*, i. e. *in the fourth, seventh, year*. †

* As from מצרים, מצרי, and מצרית.

† In such cases the numeral is always followed by ל : as, בעשור *in the tenth day of the month*.

Fractional Numbers.

92. The Fractional numbers are, חצי *m.*, מִחְצָה *f.* a half, *gen.* חֲצִי *m.* מִחְצֹת or מִחְצֵית *f.* The rest of the fractional numbers are indicated by placing the feminine *ordinals* before the noun : thus, שְׁלִישִׁית הַשָּׁנָה *the third (part) of a year* ; whereas, שָׁנָה הַשְּׁלִישִׁית signifies, *the third-year*. In some cases the noun is omitted : as, ‘ And ye shall give חֲמִישִׁית a fifth unto Pharaoh.’—(Gen. xlvii. 24.)

The student may, by way of exercise, translate the fifth chapter of Genesis, verses 3—39 ; or chapter xi. verses 19—26, which contain most of the cardinal numbers.

CHAPTER V.

PRONOUNS.

93. Pronouns are generally divided into Personal, Demonstrative, Relative, and Interrogative.

94. Personal pronouns are declined in the same manner as nouns ; namely, by means of prepositions or their fragments, which are added to the terminations of the pronouns : thus, the preposition, לְ *to*, and the termination י (from אֲנִי *I*), form אֵלַי ; or still further abridged, לִי *to or for me* ; and with נוּ (from אֲנֵנוּ *we*, לָנוּ *to us*). Thus likewise מִן *from*, and י, forms מִנִּי or מִמֶּנִּי *from me*. (See the following Table.)

PERSONAL PRONOUNS.—TABLE IX.

3rd Person.	2nd Person.	1st Person.	SINGULAR.	PLURAL.
She הִיא	Thou אַתָּה	I..... אֲנִי	ל	ל
To her..... לָהּ	To thee לָךְ	To, or for me ... לִי	אֶת	אֶת
Her אֹתָהּ	Thee אֹתָךְ	Me מֵאֲנִי	מִן	מִן
From her מֵאֹתָהּ	From thee ... מֵאֲתָךְ	From me ... מֵעָלַי	ב	ב
On her עָלֶיהָ	In, or on thee ... עָלֶיךָ	In or on me עָלַי	בְּמוֹ	בְּמוֹ
As she כְּמוֹתָהּ	As thou כְּמוֹתְךָ	As I כְּמוֹתִי		
They הֵם	You אַתֶּם	We אֲנַחְנוּ		ל
To them לָהֶם	To You..... לְכֶם	To, or for us ... לָנוּ		אֶת
They..... אֹתָהֶם	You אֹתְכֶם	Us אֹתָנוּ		מִן
From them ... מֵאֹתָהֶם	From you מֵאֲתָכֶם	From us מֵעָלָנוּ		ב
On them עָלֵיהֶם	On you עָלֵיכֶם	On us עָלָנוּ		בְּמוֹ
As they ... כְּמוֹתָהֶם	As you כְּמוֹתְכֶם	As we כְּמוֹתֵנוּ		

1 Likewise, אֲנִי. 2 In pause, אַתָּה. 3 In pause, לָךְ. 4 In pause, אֹתָךְ, likewise, אֲנַחְנוּ. 5 Or יְכֵנִי. 6 In pause, אֲנִי. 7 Or יְכֵנִי. 8 In pause, אֲנִי. 9 Or אֲנִי. 10 Or אֲנַחְנוּ. 11 Likewise, אֲנַחְנוּ. 12 Or אֲנַחְנוּ. 13 Or אֲנַחְנוּ. 14 Or אֲנַחְנוּ. 15 Or אֲנַחְנוּ. 16 Or אֲנַחְנוּ. 17 Or אֲנַחְנוּ. 18 Or אֲנַחְנוּ. 19 Or אֲנַחְנוּ. 20 Or אֲנַחְנוּ.

* In compliance with custom, I have denominated לְי, אֹתְי, בְּי, by the usual technical terms, Dative, Objective, &c ; but the student will readily perceive, that these words, except that they express the same relations denoted by cases in other languages, have little else in common ; and if it be correct to denominate prepositions inflected by pronominal affixes, cases, then we shall have in Hebrew as many cases of pronouns as there are prepositions in the language.

אֲנַחְנוּ

אֲנִי

95. Each of the preceding pronouns may be further varied :—

1st.—By the conjunctive וַ and : as, וְאֲנִי and *I*, &c. וְאֵלַי and *unto me*, וּמִיָּמֶינֶיהָ and *from her*, וְאִמּוֹתַי and *me*, וּבְהֵמָּה and *on or amongst them*.

2nd.—By the interrogative הֲ : as, הֲאַתָּה בְּנִי art-thou *my son*? הֲלֹא אִתְּנוּ אִתָּהּ if-for-us thou, i. e. art thou for us? הֲלֹא יִפְּלֵא כָּל-דָּבָר if-from-me can be difficult any thing, i. e. is their any thing too difficult for me?

3rd.—By שֶׁ (from אֲשֶׁר) that, which : as, שֶׁאֲנִי that *I*, שֶׁהֵם that *they*, שֶׁלִּי that which belongs to *me*, שֶׁלְּךָ that which belongs to *thee*.

Obs.—שֶׁלִּי, שֶׁלְּךָ, &c. are considered, by some Grammarians, as possessive pronouns, corresponding with *my, thy, &c.* or with *mine, thine, &c.* They are, however, seldom used (except by Rabbinical writers) in either of these senses, and are evidently compounded of שֶׁ and the dative pronouns, in the same manner as the Chaldaic and Syriac וְלִי, וְלְךָ, וְלָהּ, וְלָהֶם, are compounded of וְלִי which, לִי to me, &c.

The manner in which the Hebrew expresses the relative possessive pronouns, *my, thy, his, &c.*, is, by adding the pronominal affixes to the substantive, as has already been explained in the preceding pages ; whilst the absolute possessive, *mine, thine, his, &c.*, are expressed by the dative pronouns, לִי to me, לְךָ to thee, &c. : as, לִי כָּל הָאָרֶץ ' *MINE is the whole earth,*' (Exod. xix. 5.) לוֹ יְהִיָּה ' *To him it shall be,* i. e. HIS, (Levit. viii. 8—9.) לְךָ שָׁמַיִם אַף לְךָ הָאָרֶץ ' *THINE are the heavens, THINE also is the earth,* (Psalm xcix. 11.) לוֹ אֲהַבְתִּי ' *My beloved is MINE, and I am HIS,* (Cant. ii. 16).

The pronouns הֵוא, הֵיא, הֵהם, הֵהן, are sometimes used as demonstratives. (See the following section).

Demonstrative Pronouns.

96. The following are the Demonstrative Pronouns:

זֶה, rarely	זוּ, <i>m.</i>	זֶה, rarely	זוּ, <i>f.</i>	—	This
הַלְּזֶה, <i>m.</i>	הַלְּזוּ, <i>f.</i>	—	הַלְּזֶה, <i>Com.</i>	That yonder	
אֵלֶּה, rarely	אֵלֵּה.	—	—	These or those	

They are declined thus :—

(Com)	(+)	(Me)	
These אֵלֶּה	This זֹאת	This זֶה	Nom.
To these... לְאֵלֶּה	To this לְזֹאת	To this לְזֶה	Dative.
These ... אֵלֶּה-אֵלֶּה	This אֵת-זֹאת	This אֵת-זֶה	Ob.
From these אֵלֶּה-מִ	From this ... מִזֹּאת	From this מִזֶּה	} Ab.
With these בְּאֵלֶּה	With this ... בְּזֹאת	In this בְּזֶה	
As these ... אֵלֶּה-כִּי	As this כִּי-זֹאת	As this כִּי-זֶה	Com.

97. *הוא* and *היא* are frequently used for the demonstrative pronoun, *that*; and *הם* and *הן* for *those*; but they cannot, like the preceding, receive any of the prefixes (except *ה*). The rest of the prefixes, when required, are added to the noun: as, *הַאִישׁ הַהוּא* *that man*, *מִן הַאִישׁ הַהוּא* *from that man*, *בְּאִישׁ הַהוּא* *on or against that man*.

98. Demonstrative pronouns, like other definitives and adjectives, follow the nouns to which they belong: as—

הַאִישׁ הַזֶּה	<i>this man</i>	הַאִישׁ הַהוּא	<i>that man</i>
הַאִשָּׁה הַזֹּאת	<i>this woman</i>	הַאִשָּׁה הַהיא	<i>that woman</i>
הָאֲנָשִׁים הָאֵלֶּה	<i>these men</i>	הָאֲנָשִׁים הָהֵם	<i>those men</i>
הַנְּשִׂים הָאֵלֶּה	<i>these women</i>	הַנְּשִׂים הֵנָּה	<i>those women.</i>

But when the pronouns precede their substantives, the *ה* is omitted, and the verb, *to be*, is understood: as, *זֶה הַאִישׁ* *This is the man*. *הוּא הַדָּבָר* *That is the thing*. *היא הַאִשָּׁה* *That is the woman*. *אֵלֶּה הָאֲנָשִׁים* *These ARE the men*. *וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל* *And-these are the-names-of the-sons-of Israel*.

Relative Pronouns.

99. The relative pronoun אֲשֶׁר (as a prefix אֲשֶׁ), *who, which, that, what*, is indeclinable; the gender, number and case being indicated by the variation of the noun, or some other word in the sentence.

Examples.

יְהוָה אֲשֶׁר דִּבֶּר לִי *The-Lord* WHO *spoke to me.*
(Gen. xxiv. 17.)

אִישׁ אֲשֶׁר אִמּוֹ *A man* WHO *his mother, i. e.*
a man whose mother.

הַנַּעֲרָה אֲשֶׁר אָמַר אֵלַיָּהּ *The damsel* WHO *I shall say to*
HER *i. e. the damsel to*
whom I shall say.

הָאָרֶץ אֲשֶׁר יָצְאתָ מִשָּׁם *The-land* WHICH *thou-didst go-*
out FROM there, i. e. the land
from which or whence thou
camest. (Gen. xxiv. 5.)

הָאָרֶץ אֲשֶׁר אָתָּה שֹׁכֵב עָלֶיהָ *The land* WHICH *thou liest*
UPON her, i. e. upon which
thou liest (Gen. xxviii. 13).

אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ *A-man* WHO *the-spirit-of God*
IN-HIM, i. e. in whom the
spirit of God is. (Gen. xli.
38.)

In elliptical phrases, however, where the antecedent is omitted, the relative admits of the prefixes **ב**, **ל**, **מ**; as, **בְּאִשֶּׁר**, **כְּאִשֶּׁר**. (See Syntax.)

100. Before verbs, and especially before participles, the definite ה is frequently used instead of the relative: as, הפָּנָב *which compasses* (Gen. ii. 10), הוֹלֵךְ *which goeth* (Gen. ii. 14), הוֹלֵךְ *who went* (Gen. xiii. 5), Lit. *the compasser, the goer*.

Interrogative Pronouns.

101. The interrogative pronouns are מִי *who?* מַה *what?* מַה מִי *what? how?* as, מִי אַתָּה *who art thou?* מִי הָאִישׁ הַזֶּה *who is this man?* מִי אַתָּת בְּתִי *who art thou, my daughter?* מַה אֶמַר *what shall I say?* מַה שְּׁמוֹ *what is his name?* מַה טוֹב *how good!* מַה נוֹרָא *how awful!*

Obs.—מִי is applied to persons, מַה to things: מִי הוּא *signifies who is he?* מִי הִיא *who is she?* But מַה הוּא (*what he*), מַה הִיא (*what she*), signify *what is it?* The same מִי אֵלֶּה *who are these (persons)?* but מַה אֵלֶּה *what are these (things).*

מִי is thus declined:—מִי *who*, לְמִי *to whom or whose*, מִי אֶת־מִי *whom*, מִי מִי *from whom*, בְּמִי *with or through whom*.

The manner in which the adjective pronouns, *each, every, any, one, none, all, such, &c.*, are expressed, will be explained in the Syntax. •

* מַה generally before words beginning with ה or ע (excepting in seven places, according to the *Masorah*, where it is sometimes מַה or מַה); מַה before those which begin with א, ה, or ו, except before הוּא and הִיא, where it is always מַה.

always new to stand at the end of a sentence

Exercise.

son גַּר אֲנֹכִי * עֲמַכֶּם : אֲנֹכִי בְנֵךְ *¹ בְּכֹרֶךָ *² : מִי * אֶתָּה בְנִי *³
son מִי * אֶתָּה בְּתִי *⁴ : בֶּן-אֲבֹתֶיךָ אֲנִי *⁵ : בֵּת בְּתוּאֵל אֲנֹכִי *⁶ :
brother אֲנִי * יוֹסֵף אֲחֵיכֶם *⁷ אֲשֶׁר כִּכְרַתְתֶּם *⁸ אֶתִּי מִצְרַיִם *⁹ : אִמְרֵי *¹⁰
 אֲחֹתִי *¹¹ אֶתָּה * : הוּא אָמַר *¹² לִי אֲחֹתִי הִיא * וְהִיא אָמְרָה *¹³
 אֲחִי הוּא * : אֶת-אֲחִי אֲנֹכִי * מִבְּקֶשׁ *¹⁴ הַגִּידָה *¹⁵ לִי אִפְּהָ
 הֵם * רְעִים *¹⁶ : וַיֹּאמֶר *¹⁷ אֵלֶיהֶם מְרַגְלִים *¹⁸ אַתֶּם * : וַיֹּאמְרוּ *¹⁹
 אֵלָיו * לֹא *²⁰ אֲדֹנָי *²¹ : כִּלְכַּל *²² בְּנֵי אִישׁ אֶחָד נָחֲנוּ * בְּנֵים *²³
 אֲנַחְנוּ * : שְׁנַיִם * עֲשָׂר עֲבָדֶיךָ *²⁴ אֲחֵים אֲנַחְנוּ * בְּנֵי אִישׁ
 אֶחָד בְּאֶרֶץ כְּנָעַן : לְמִי * אֶתָּה וְאֵנָּה תִלְךְ וְלְמִי * אֵלֶּהָ
 לְפָנֶיךָ *²⁵ : הַשְּׁלִיכוּ *²⁶ אֹתוֹ אֶל הַבּוֹר הַזֶּה אֲשֶׁר * בַּמִּדְבָּר וְיָד
 אֶל-תְּשַׁלְּחוּ *²⁷ בּוֹ :

- son* 1 בְּנוֹ 2 First-born. 3 בֵּת a brother. 4 אָח a brother. 5 Ye have sold.
 6 מִצְרַיִם Egypt. 7 Say. 8 אֲחֹת a sister. 9 He said. 10 She said.
 11 Seeking. 12 Tell. 13 Pasturing. 14 And he said. 15 מְרַגְלִים a spy,
 16 And they said. 17 No. 18 אֲדוֹן a lord. 19 כֹּל all. 20 בְּנוֹ honest,
 upright. 21 עֲבָד. 22 Before thee. 23 Cast ye. 24 Ye shall not send,
 i. c. lay.

לָמָּה רַמִּיתֶם * אֶתְנוּ לֵאמֹר * רְחוּקִים * אֲנַחְנוּ * מִכֶּם
 מְאֹד * וְאַתֶּם בְּקִרְבָּנוּ * יֹשְׁבִים * : הִנֵּה * אֲנֹכִי בֹא * אֶל בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתִּי * לָהֶם אֱלֹהֵי * אֲבוֹתֵיכֶם * שְׁלַחְנִי * אֵלֵיכֶם

- 1 Have ye deceived. 2 Saying. 3 רְחוּק distant. 4 Very. 5 קָרֵב
 midst. 6 יוֹשֵׁב one that sits, dwells. 7 Behold. 8 Come. 9 And
 I say. 10 The-God-of. 11 אֲבוֹת fathers. 12 He-has-sent-me.

וְאָמְרוּ¹³ לִי מָה * שְׁמוֹ¹⁴ מָה אָמַר¹⁵ אֵלֶיָּהֶם : מָה * זֹאת עֲשָׂה¹⁶
 אֱלֹהִים לָנוּ : מָה * הַפְּעֵשָׂה¹⁷ הַזֶּה אֲשֶׁר עֲשִׂיתֶם¹⁸ : אֵתְנָה¹⁹
 יְדַעְתָּן²⁰ כִּי בְּכָל-כַּחַץ²¹ עֲבַדְתִּי אֶת-אֲבִיכֶן²² וְאֲבִיכֶן²³
 הִתֵּל²⁴ בִּי : הִנֵּה לִי שְׂתֵי בָנוֹת אוֹצִיָּאָה²⁵ אֵתְהֵן אֵלֶיכֶם
 אֵינְנָה גְדוֹל בְּבָיִת הַזֶּה מִמְּנֵי וְלֹא-חָשַׁךְ²⁶ מִמְּנֵי מֵאוֹמָה²⁷
 כִּי-אִם²⁸ אוֹתָךְ : בְּזֹאת נֹאֹת²⁹ לָכֶם אִם תִּהְיוּ כְּמִנְּנָה
 גּוֹר³⁰ בְּאֶרֶץ הַזֹּאת : אֶרֶץ אֲשֶׁר אֲבִנְיָהָ³¹ בְּרוּל :

¹³ And-they-shall-say. ¹⁴ שֵׁם a name. ¹⁵ Shall I say. ¹⁶ Did. ¹⁷ Deed.

¹⁸ Ye have done. ¹⁹ Know. ²⁰ That. ²¹ כַּחַץ strength. ²² I-have-served.

²³ אֲבִי *father* ²⁴ He has deceived (deceit accompanied with derision).

²⁵ I-will bring out. ²⁶ He did not withhold. ²⁷ Any thing. ²⁸ But.

²⁹ We will consent. ³⁰ Dwell. ³¹ אֲבָן *stone*

I am thy^f-father, and-thou^f art my-daughter. †
 She is my-mother, and-these are her-children. This
 is my little son, and-this is my little daughter. He
 loved¹ her more-than-all² his-children. They are my
 father's brothers, and she is my sister. Is this your
 little brother who called³ me? Is this the little girl
 who said⁴ that⁵ her father loved her more than all his
 daughters? This is not the city,^f nor is this the
 house,^m which I have built.⁶ Who art thou, my son?
 and what is thy name? Who art thou, my-dauhtger?

בְּנֵיטִי⁶ כִּי⁵ אָמַרְתָּ⁴ קָרָא³ מִכָּל-² אָהָב¹

† The Hebrew of most of the phrases contained in this exercise will be found, with very slight alterations, in the first part of this work, pp. 87—89.

Obs. 1. — Intransitive verbs do not, of course, admit of all the preceding forms ; nor, indeed, do all transitive verbs, — some being used in one form only, others in several, and few in all.

2.—The first of these forms, קל, is appropriated to primitive verbs, the rest to the derivatives.

3.—קל, פעל and הפעיל, are called *active forms*, because they are mostly used in an active sense. נפעל, לפעל, and הפעל, are denominated *passive forms*, and הפעיל, the *reflective form*. *

4.—These several forms or branches may be considered as so many separate verbs, each of which admits of mood, tense, person, &c. ; they are all derived from one and the same root, which mostly consists of three letters, denominated *radicals*. † (Art. 18.)

Character and Signification of the several Forms or Branches.

103. קל or פעל expresses simple action, (transitive or intransitive,) *being or a state of being* ; as,

Grammar. The name בניינים *buildings*, used by the ancient Grammarians, would sound rather awkwardly in English ; still more objectionable are the modern denominations, *voices, conjugations*, &c. as they are apt to mislead the student. For want of a more suitable term, we shall denominate them *forms* or *branches*.

* Some verbs admit of several other *forms*, denominated פעלל, לפעלל, הפעלל, &c. but as these occur very rarely, it was not thought necessary to enumerate them.

† Letters added to the root for the purpose of modification are, by way of distinction, denominated *serviles*. (See Note p.16.) Those that are added to some part of the verb by way of euphony or emphasis, are called *Paragogic*. They are ה, ו, י, נ, ג, and, in a few instances, ס.

פָּקַד *to visit*,* פָּקַד *he visited*; הָיָה *to be*, הָיָה *he was*;
חָלָה *to be sick*, חָלָה *he was sick*.

104. נִפְעַל expresses the *passive* of the preceding form. Its characteristic is the *prefix* (נ): as, נִכְסוּף *to be desirous*; נִפְקַד *he was visited*. This letter is, however, dropped, and its omission indicated by *dagesh* in the first letter of the root, whenever it is preceded by another *servile*: as, הִפְקַד (for הִנְפְקַד) *to be visited*; אֶשְׁבֵּר (for אֶנְשְׁבֵּר) *I shall be broken*.

Obs. 1. — When the first radical happens to be a *guttural*, the *dagesh* is compensated by placing a long vowel under the preceding *servile*: as, הִאָּכַל *to be eaten*.

2. — Neuter verbs cannot, strictly speaking, admit of a *passive*; there are, nevertheless, many verbs of this description found in the *passive* form; but then they generally indicate a transition from one state into another: as from הָיָה *he existed*, נִהְיָה *he became, was brought into existence, it happened*. From חָלָה *to be sick*, נִחְלָה *he became sick*.

3. — Some verbs of this form have apparently a *reflective* signification: as, וַאֲתַבֵּן *and I hid myself* (Gen. iii. 18.), הִפְרַד *separate thyself*, (Gen. xii. 13.), הִתְאַסְפוּ *gather yourselves together*,

* The primary signification of this verb (פָּקַד) is to view anything with the mental eye, to bear it in mind, have a regard for it; and hence its secondary meaning: — to visit, inspect, examine, review, muster, number, to appoint a person as an inspector, to intrust a person with any thing; in which senses we find this verb used in its several branches, in various parts of *Scripture*. For the sake of convenience, however, we shall render it by *to visit*.

(Gen. xlix. 1.); but even these indicate rather an abstaining from action than reflex action, and may, in most cases, be rendered in the passive *: thus, וְאָחַבָּהּ and *I remained hidden*, (*I hid myself*, would be וְאָחַתְּהִיבָהּ, as in Gen. iii. 8, וַיִּתְּהַבֵּהּ and *he hid himself*); וְהִפְרַרְרָה *be separated*, i. e. *do not follow me*; הִשְׁמַרְרָה *take heed, beware*, i. e. *abstain from doing* (Gen. xxxi. 24); וְהִתְקַבְּבוּ *remain assembled*.

4.—A few words of this form are apparently used in an active sense: as, נִשְׁבַּע *he swore*, נִלָּחַם *he fought*, נִנְאָחַח *he sighed*; but they do not entirely lose their passive signification; for, he that swears, is at the same time sworn, i. e. made to do so by some authority: and he that fights, is at the same time fought. נִנְאָחַח means literally *he became eased*, the physical effect of sighing.

105. פִּעַל has generally a transitive signification†, and indicates mostly intense action and energy; but sometimes it has a frequentative or a causative meaning. Its characteristic is *dagesh* in the second letter of the root; as—

* Ewald in his "*Kritische Grammatik der Hebraische Sprache*," Art. 103, maintains that the primary signification of this form is reflexive. But in adopting this opinion, the learned author appears to me to have made the *exceptions* the *rule*, and the *rule* the *exception*; as, for every single instance where this form denotes reflex action, there are hundreds where it cannot be rendered otherwise than in a passive sense. Thus — Gen. ii. 4, בְּהִבְרָאָם; ii. 23, יִקְרָא; iii. 4, וַנִּפְקְחוּ; 7, וַתִּפְקְחֵנָה; iv. 18, וַיּוֹלֵד; v. 2, הִבְרָאָם; vi. 21, וַיֵּאבֵּל; vii. 11, נִבְקַעוּ; 22, וַיִּמְחוּ; viii. 2, וַיִּסְבְּרוּ, וַיִּכְלָא; 5, נִרְאוּ; ix. *ibid.*, יִקְרָת, וַיִּנְרָאֲתָה; x. 9, וַיִּאָמַר, &c.

† In a few instances it is used intransitively, without losing its signification of intensity; as, מִהֵרָה *he hastened*; צִמַּח *it sprouted, grew*; צִמְיָה *it grew rapidly, abundantly*.

<i>Kal.</i>	<i>Piel.</i>
שָׁבַר <i>to break.</i>	שִׁבַּר <i>to break in pieces, to shatter.</i>
אָבַד <i>to be lost, to perish.</i>	אַבַּד <i>to destroy, to ruin.</i>
רָדַף <i>to pursue.</i>	רִדַּף <i>to pursue continually, to prosecute.</i>
כָּתַב <i>to write.</i>	כִּתַּב <i>to write often, repeatedly.*</i>
חָזַק <i>he was strong.</i>	חִזַּק <i>he made strong, he strengthened, fortified.</i>
לָמַד <i>to learn.</i>	לִמַּד <i>he made another learn, i. e. he taught.</i>

Thus likewise שָׁכַח *he forgot*, שִׁכַּח *he caused to forget, brought into oblivion*; טָהַר *he was clean, pure*, טִהַר *he made clean, purified*; טָמֵא † *he was unclean*, טִמְּא *he made unclean, defiled.*

106. פִּעֵל is the passive of the preceding: its characteristic is *dagesh* in the second radical, and (ו) under the first: as, שָׁבַר *he was shattered*; לָמַד *he was taught.*

* Hence it often denotes habitual action; thus, כָּתַב *one that writes*; but כִּוְּתַב *one that is accustomed to write, i. e. a writer by profession*: רָצַח *one that kills*; but מְרַצֵּחַ *one that has committed the action repeatedly, an assassin.*

† These two verbs, and a few others are, in some instances, used in a particular sense: as, וְטִהַר הַכֹּהֵן *And the priest shall make him clean, i. e. he shall pronounce him clean* (Levit. xiii. 28); וְטִמְּא אוֹתוֹ *and he shall make him unclean, i. e. he shall pronounce him unclean* (Levit. xiii. 3). The same is the case with some verbs in Hiphil: as, וְהִצְדִּיקוּ אֶת הַצְּדִיק *And they shall justify the righteous* (Deut. xxv. 1), i. e. *declare him just*. In a few instances, we find verbs of this form (*Piel*) have an opposite signification to what they have in קל: as, סָקַל *to stone*, סָקַל *to remove stones.*

Obs.—When the second radical happens to be one of the letters ר, ע, ח, ה, א, the *dagesh* is compensated by lengthening the preceding vowel: as, קָאָר (for קָאָר) *to explain*; בָּאָר (for בָּאָר) *he explained*; בָּרַךְ (for בָּרַךְ) *he blessed*; בָּרַךְ (for בָּרַךְ) *he was blessed*.*

107. הַפְעִיל has mostly a causative signification; its characteristic is the prefix ה, the second radical having (..) or (׳): as, הַפְקִיד or הַפְקִיד *to cause another to visit*; הַאֲכִיל *he caused another to eat, i. e. he fed, or provided him with food*; הַבְעִיר *he caused another to burn*.†

108. הַפְעֵל is the passive of the preceding: its characteristic is the prefix ה with short (׳) or (׳): as, הַפְקָד *he was caused to visit*; הַשְׁכַּב *he was caused to lie down*.

* This compensation does not, however, always take place: as, נָאִין *he vexed*, נָהַג *he led*, טָהַר *he purified*, כַּחַשׁ *he denied*, בִּעַר *he kindled*.

† There is, in some instances, a distinction between the use of the verb in Piel and Hiphil: as, KAL, בָּעַר *to burn, to be on fire*; Piel, בָּעַר *to make burn, to kindle, to set on fire*, הַבְעִיר *to cause to burn, i. e. to cause something to burn another object* (See Gen. iii. 2, 3.—xxxv. 3, Jud. xv.) In many instances, however, the two forms have the same sense.

Many verbs have a different signification in the different forms: as, פָּתַח *to open*, פָּתַח *to open with force*; hence *to engrave*: וַיִּבְרַךְ (Kal) signifies *and he kneeled*, from בָּרַךְ *the knee*; וַיִּבְרַךְ (Hiph.) *he caused to kneel* (See Gen. xxiv. ‘And he made the camels to kneel’): but וַיִּבְרַךְ (Piel) signifies *he blessed*.

109. **הִתְפַּעֵל** has mostly a reflective signification :* its characteristic is the prefix **הִתְ** added to the form Piel : as, **הִתְפַּקֵּד** *to visit* or *to inspect one's self* ; **הִתְנַפֵּל** *he threw himself* (from **נָפַל** *to fall*) ; **הִתְגַּלָּה** *he uncovered himself*. It often signifies mere *pretension*, or a feigning to be what, in fact, one is not : as, **הִתְחַלָּה** *to pretend to be sick* ; **הִתְעַשָּׂר** *he pretended to be rich, acted the rich man, or boasted to be such*.

Obs.—The derivative verbs are nevertheless frequently used in other senses. (See the notes.)

Moods and Tenses.

110. The primitive as well as the derivative verbs admit of three moods, namely, the *Infinitive*, the *Imperative*†, and the *Indicative*.

* Some verbs of this form (Hiph.) have a neuter signification, others denote intensity : as, **יִלְבִּינוּ** *they shall become white* ; **יִצְרִימוּ** *they shall become red* ; **הִשְׁלִיךְ** *he threw down, cast away*, **הִשְׁבִּיחַ** *he rose early, i. e. with eagerness, or before the usual time*.

Several verbs of this form denote *continuance* or *repetition*, others have nearly the same signification as in **קָל** : as, **הִתְפַּלֵּל** *he prayed earnestly, devoutly* ; **הִתְהַלֵּךְ** *he walked continually, or he walked by his own effort, unassisted* ; **הִתְאַבֵּל** *he mourned greatly* ; **הִתְאַצַּף** *he was angry*.

† Except the derivative verbs, Puál, Hophál, and Hithpaél, which being passive verbs, admit not the imperative. Niphál, though likewise passive, admits this mood, but then it has either a reflective meaning, or it must be taken in the sense of *abstaining from action*. (Sec Obs. 3, p. 105.)

Each of the three active forms admits of two participles* ; one *active* the other *passive* (varied by gender and number): the rest of the forms have one participle only.

111. The form of the infinitives of primitive verbs is mostly פָּקַד, called the *absolute*, or פִּקְדוֹ, denominated the *constructive* form.

112. From this infinitive, the infinitives of the derivative verbs are formed, as has already been explained in the preceding pages. (See Table X.)

113. Infinitives are, in their nature, abstract nouns†, and as such, they admit of the prefixes, כּ, בּ, מ, ל: as, פָּקַד or פִּקְדוֹ *to visit*, בִּפְקֹד *in visiting*, מִפְּקֹד *as visiting*, לְפָקֵד *to visit, or for the purpose of visiting*, מִפְּקֹד *from visiting*, בְּהִפְקֹד *in being visited*, מִבְּהִפְקֹד *as being visited*, &c. The infinitives of the rest of the derivative verbs are inflected in the same manner. (See Table X.)

114. The imperative mood admits only the second person masculine and feminine, singular and plural.

* Except neuter verbs. (See Obs. 4, p. 117.)

† For the same reason they admit the pronominal *affixes*. (See Table III.)

The second persons *m.* of the imperatives are formed from their respective infinitives, from which they either do not differ at all, or in a very slight degree.

The second person feminine receives ' in addition to the masculine; the second person *m. p.* וְ; the second person *f. p.* נָה. Thus—

Infinitive (KAL)		Infinitive (NIPHAL.)	
בְּקֹר or בְּקָר		הַבְּקֹר	
Imperative.		Imperative.	
בְּקֹר <i>visit thou,</i>	<i>m. s.</i>	הַבְּקֹר <i>be visited,</i>	<i>m. s.</i>
בְּקָר	<i>f. s.</i>	הַבְּקָר	<i>f. s.</i>
בְּקֹרֶם <i>visit ye,</i>	<i>m. p.</i>	הַבְּקֹרֶם <i>be ye visited,</i>	<i>m. p.</i>
בְּקָרָה	<i>f. p.</i>	הַבְּקָרָה	<i>f. p.</i>
(See Table X.)			

115. The indicative mood admits only of two tenses; the *past* and the *future*.

The third person *m. s.* of the past is formed from the infinitive, mostly by a slight change in the vowel point: as—

	<i>Infinitive.</i>		<i>3rd person.</i>
Kal	בְּקֹר		בְּקָר
Piel	בְּקָר		בְּקָר
Pual	בְּקָר .....	...	בְּקָר
Hiphil	הַבְּקֹר		הַבְּקָר

The third person of *Hophal* and *Hithpael* are formed in the same manner. (See Table X.) In *Niphal*

the ה is rejected, and the characteristic נ retained : thus, from הַפְקֹד (for הַנְּפִקֹד) *to be visited*, נִפְקַד *he was visited*.

116. The rest of the persons are formed from the third person *m.*, by subjoining to it the letters אִי *I* ; תָּ *thou, m.* ; תַּ *thou, f.* ; הָ* *she* ; נוּ *we* ; תֵּם *you, m.* ; תֵּן *you, f.* ; וּ for both genders, *they*. (See Table X.)

117. The future tenses are formed by prefixing to the *imperative* the following letters, ת, נ, י, א : thus—*imp.* פִּקֹד—*future*, אֶפְקֹד *I shall visit* ; תִּפְקֹד *thou shalt visit*, תִּפְקֹדִי *thou shalt visit, f.* ; יִפְקֹדוּ *they shall visit, m., &c.*

118. In the same manner are the future tenses of derivative verbs formed ; except the future of Niphál, which rejects the ה of the imperative. (See Table X.)

* (הָ) The student need scarcely be reminded that this is the feminine termination of *nouns* and *participles* ; and hence we may infer that both the third person masculine, as well as the feminine, were originally participles of the past tense : thus, פִּקַּד *one that did visit*, פִּקַּדָּה *a female that did visit*. Professor Lee, in his elaborate work on the Hebrew Language (Art. 152 and 195), supposes that they were originally *nouns* ; this is very probable, especially if we admit that nouns were originally *verbalia*. (See Art. 6, p. 10.)

119. The *future* tenses with the prefix ו and *dagesh* in the following letter*, or ו (before א), are often used to express the *past*; as, תִּבְּקֹר thou shalt visit, וְתִבְּקֹר and thou hast visited, אֶבְּקֹר I shall visit, וְאֶבְּקֹר and I did visit; יֵאמֹר he shall say, וַיֵּאמֹר and he said; נֵלֵךְ we shall go, וַיֵּלֵךְ and he went.

Obs. 1.—This prefix (ו or ו) is denominated by Grammarians ו *conversive*†, because it changes the tense from future into past. But ו (with sh'va) before future tenses, is merely *copulative*: as, אֶבְּקֹר and I shall visit; יֵאמֹר and he shall say.

2.—Words thus converted from the future into the past by the prefix ו,‡ having any but a principal distinctive accent on the last syllable, have their accent removed from the *ultimate* to the *penultimate*, and the last long vowel changed into a short one, provided the third radical is not א, and the *penultimate* is a simple syllable, not

* Except where the prefix is ו with sh'va: as, וַיֵּבֶר, וַיְהִי, &c., when the *dagesh* is omitted: thus, וְיֵבֶר, וְיְהִי, &c. Except, likewise, when the prefix is א, as אֶבְּקֹר, אֶלֵךְ, אֶבְּקֹר, where the *dagesh* is compensated by the long vowel under the ו: thus, וַיֵּבֶר, וַיְהִי, &c.

† I have, for the sake of distinction, retained this technical term, though it is evident that the ו never loses its copulative power even when it is said to be *conversive*. The fact is, that this letter always retains its primitive signification, namely, *junction*; but it not only joins words and phrases, but likewise the *time* and other circumstances. That its influence is not confined to the past and future only, but that it extends likewise to the present tense, and to the several moods, might easily be proved by numerous examples, were this the proper place to enter into such a disquisition.

‡ The prefix ו has no influence on the accent. (See the examples in the first note.)

followed by sh'va: thus, יֹאמֵר, יִשָּׁב, יָקוּם, יִקְוֶה, — וַיֹּאמֶר, וַיִּשָּׁב, וַיָּקָם, וַיִּקְוֶה. But if the preceding conditions be wanting, the accent is not removed; hence we have וַיֹּאמֶר, וַיִּקְוֶה, וַיִּשָּׁב, וַיָּקָם, &c. The accent is likewise retained in verbs of the fourth conjugation, having chirik instead of (..) in the future: as, וַיִּשָּׂא, וַיִּקְוֶה.

120. The past tense, with the prefix ו or ׀, expresses *future* time when preceded by a verb in the *future*, or by an imperative: as, פָּקַדְתִּי I have visited, וּפְקַדְתִּי and I shall visit; אָמַרְתָּ thou hast said, וְאָמַרְתָּ and thou shalt say*; הָיָה he or it was, וְהָיָה and he or it shall be; אָמַר he said, וְאָמַר and he shall say.

Obs. 1.—This ו is likewise denominated *conversive*. But when a past tense, having ו prefixed, is preceded by another past tense, the ו is in that case merely *copulative*, and the verb retains its past signification: as, וְאָמַר וְקָרָא he called and said.

2.—These rules, which will be more fully explained in the *Syntax*, are equally applicable to the tenses of the derivative verbs.

121. The active participle of the primitive verb (קָלַל), is formed mostly by inserting ו (or its vowel point†) between the *first* and *second* radical: as,

* In such cases the accent of the first and second person singular is removed to the ultimate syllable. (See the above examples.) Except verbs whose third radical is a quiescent letter: as, וְרִאִיתִי, וְיִמְצְאֶתָּ.

† Except verbs of the fifth, and some of the eighth conjugations.

פֹּקֵד or פִּקֵּד *one that visits*, and the passive participle, by inserting ו between the *second* and *third* radical: as, פִּקְוֹד. *

122. The participles of the derivative verbs are mostly formed by the prefixes נ, מ, מ, מ, מֶת*, or by a change in the vowel points.

Obs.—Participles being in their nature *nouns*, are varied like them by *gender* and *number* (see the following Table), and by the pronominal affixes. (Table III.) They are inserted amongst the verbs, because they supply the present tense, for which the Hebrew has no particular *form*: as, *m.* אֲנִי פִקֵּד.—*f.* אֲנִי פִקְדָה *I am visiting*, or *I visit*. (See page 117.)

123. To conjugate a verb, is to express all the modifications of which it is susceptible. As these modifications are chiefly indicated by prefixes and affixes, and as these are common to all verbs, there can, strictly speaking, be only one conjugation; nevertheless, as the vowel-points and some of the letters constituting the root are subject to various changes, verbs have been distributed by most Grammarians into eight classes or conjugations (Art. 12), the first of which comprehends *perfect verbs* (Art. 13), the rest comprehend *imperfect verbs* (Art. 14—16).

The annexed table contains a model of a *perfect verb*.

* These letters are probably fragments of the words מי *who*, or

מה *what*.

There is no present tense in Hebrew. This is supplied by the participle and pronoun, as in English. Visit = אֲנִי פִקֵּד. The pronoun must be omitted in 3rd person.

אֲנִי אֶנְכִּי פוֹ	1. m.	אֲנִי אֶנְכִּי פוֹ	1. m.
אֲנִי אֶנְכִּי פוֹ	1. f.	אֲנִי אֶנְכִּי פוֹ	1. f.
אַתָּה פוֹקֵד	2. m.	אַתָּה פוֹקֵד	2. m.
אַתָּה פוֹקֵדָה	2. f.	אַתָּה פוֹקֵדָה	2. f.
הוּא [פוֹקֵד]	3. m.	הוּא [פוֹקֵד]	3. m.
הִיא [פוֹקֵדָה]	3. f.	הִיא [פוֹקֵדָה]	3. f.

124. *Remarks and Observations on the preceding Verb.*

Obs. 1.—The *dagesh*, in the first radical beginning a word or syllable, as פָּקַדְתִּי, פָּקַדְתִּי, &c. הִתְפַּקֵּד, &c., is used only in roots beginning with either of the letters כ פ ת, but not in those beginning with any other letter: as, לָמוּד, לְמוֹדְתִי, לְמוֹד.

2.—The accent is on the second radical when the same has a vowel, but when it has (:) the accent is placed on the next vowel; except the terminations תָּם, מֵן, which always take the accent, notwithstanding the second radical has a vowel. Except likewise the plural terminations of the participles.

Kal.

3.—פָּקַד—The forms of the infinitive of *Kal* are either (פָּעַל): as, פָּקַד to visit שָׁבב to lie down; or (פְּעַל): as, פָּקַד; or (פִּעַל): as, שָׁבַב.*

The first is denominated the *absolute form*, and is chiefly used by way of emphasis, before and after other verbs: as. פָּקַד יִפְקַד אֶתְּכֶם, visiting, he will visit you, i. e. he will surely visit you. (Gen. 1. 24.)

The second and third are denominated the *constructive forms*, and are chiefly used with the letters, מ, ל, כ, ב, : as, בְּפָקַד in visiting, בְּפָקַד, &c. (See the preceding Table.) בְּשָׁבַב in lying down, בְּשָׁבַב, לְשָׁבַב.†

Before פָּקַד, (־) is changed into short (ַ): as, מִשָּׁל, cons. מִשָּׁל, to rule, מִשָּׁל־בָּנוּ to rule over us. This rule is equally applicable to all words terminating in (־): as אֶמְשָׁל, תִּמְשָׁל, with פָּקַד, אֶמְשָׁל־, תִּמְשָׁל־, &c. (See Part I. p. 79.)

* The following forms occur sometimes, בָּשַׁל to boil; גָּדַל to be great; לִירְאָה to fear; לְאַהֲבָה to love; לְקַרְבָּה to approach. But the first two are probably *adjectives*, and the latter *abstract nouns*, used instead of the regular infinitives.

† The *constructive form* is often used without the letters מ, ל, כ, ב. (See Syntax.)

Obs. 4.—Participles, as has already been observed, supply the present tense: as, אָנִי לֹמַד, *m. אָנִי לֹמַדֵת*, *f. I learn*;* אָתָּה עוֹמֵד, *m. אָתָּה עוֹמַדֵת*, *f. thou standest*; הוּא יוֹשֵׁב, *he sits*, הִיא יוֹשֵׁבֶת, *she sits*; אָנּוּ הֹלְכִים, *m. אָנּוּ הֹלְכוֹת*, *we walk*, &c. אָנִי קָרָא, *I call*, אָנִי קָרוּא, *I am called, invited*.

Verbs which imply neither action nor passion admit neither active nor passive participles, the noun adjective being used like other nouns in conjunction with the personal pronouns in the present tense (the verb *to be* being understood). Thus, as we say אָנִי אָדָם, *I am a man*, הוּא מֶלֶךְ, *he is a king*, אֲנַחְנוּ אֲנָשִׁים, *we are men*, so likewise אָנִי חָכָם (not חוֹכֵם) *I am wise*, הוּא חָכָם, *he is wise*, הֵנּוּ הִנְיָה חֲכָמִים, *they are wise*; אָנִי אָדָם, *I am red*; אָתָּה גָדוֹל, *thou art great*, הַמְּלָאכָה גְדוֹלָה, *the work is great*; רָעֵבִים אֲנַחְנוּ, *we are hungry*.

Additional Examples.

רוֹדֵי צֶה וְאָדָם, *My beloved is white and ruddy.* (Cant. v. 10.)

יִשְׁחַוְרָה אָנִי וְנִאֲוָה, *I AM black, and (yet) comely.* (Ibid. i. 5.)

יָדְעוּ בֵי רַעֲבִים אֲנַחְנוּ, *They know that we ARE hungry.* (2 Kings vii. 12.)

הָעָם רָעֵב וְעִיף וְצָמָא, *The people ARE hungry, and-weary, and-thirsty.* (2 Sam. xvii. 29.)

Obs. 5.—פֶּקֶד—This is by some grammarians called the *root*. It has either (-) for the second vowel, as the word under consideration,

* *Lit.* I am a learner, or I am learning. In a few instances we find the active participle takes (ִ) instead (..): as, הוֹמִיךָ (Ps. xvi. 5.) יוֹסִיף (Isa. xxix. 14.) or (-): as אֹבֵד. A few also are found with ה (Paragogic): as, בְּעֶרְהָ (Hos. vii. 4.) Or with י (Paragogic): as, יִשְׁכְּנִי (Deut. iii. 3.)

and then it is said to be of the form פָּעַל , which is chiefly appropriated for active verbs. Or it has (..) or (—) for the second vowel, and then it is said to be of the form פָּעַל , and פָּעַל : as, הָיָה *he was willing*, זָקֵן *he was old*; יָכַל *he was able*, קָטַן *he was little*.*

Obs. 6.—Verbs of the form פָּעַל express their different persons in the same manner as פָּעַל (פָּקַד): thus, הָבִינָה , הִפְצִיתִי , הִפְצִינָה , &c.† (not הִפְצִיתִי). But those of the form פָּעַל , retain (—) in all cases where those of the form פָּעַל have (-). Except in the second person plural, where they change (—) into short (◌): thus, יָכַלְתָּ , יָכַלְתִּי , יָכַלְתֶּם , יָכַלְתֶּן , יָכַלְתִּי , יָכַלְתֶּם , יָכַלְתֶּן , יָכַלְתֶּם , יָכַלְתֶּן . *Future* אֶיֶּכַל *I shall be able*, תִּיֶּכַל , &c.

The three forms occur in the 35th verse of the 40th chapter of Exodus:—

וְלֹא-יָכַל מֹשֶׁה לָּבוֹא אֶל-אֹהֶל מוֹעֵד כִּי עָבַר עָלָיו הָעָנָן וַיָּכַבֹּד יְהוָה
 מִלְּאֵל אֶת-הַמִּשְׁכָּן :

And Moses was not able to enter into the tent of the congregation, because the cloud rested thereon, and the glory of the Lord filled the Tabernacle.

* Verbs of this form have, (of course,) their infinitives, participles *m.*, and third persons the same.

† In pause, (see Part I. p. 84.) הָבִינָה , הִפְצִינָה , הִפְצִינָה ; יָכַלְתָּ , יָכַלְתִּי , יָכַלְתֶּם ; whereas those of the form פָּעַל change (-) and (:) into long (◌) as אָמַר *he said*, אָמַרְתָּ , אָמַרְתִּי , אָמַרְתֶּם .

‡ This change is founded on the rule given in Part I. p. 79, namely, that unaccented long vowels cannot form a compound syllable without an accent; and, as in the instances before us, the vowel (—) cannot retain the accent, on account of the terminations תָּה , תֶּן (see p. 116), it follows, that the vowel must be changed into its corresponding (◌): thus, יָכַלְתֶּם , יָכַלְתֶּן . For the same reason is (—) in יָכַלְתִּי , יָכַלְתֶּם , changed into short (◌) when they occur with *v* *conversive*: thus, יָכַלְתִּי , יָכַלְתֶּם .

Obs. 7.—פָּקַדְתִּי—Verbs, whose third radical is ה, drop this letter before the affixes תִּי, תָּ, תְּ, תָּם, and תָּן: as, פָּרַת *to cut*, פָּרַת *he cut*, פָּרַתִּי, פָּרַתְּ, פָּרַתְּ, פָּרַתְּם, פָּרַתְּו, פָּרַתְּו (not פָּרַתְתִּי, פָּרַתְתָּ, פָּרַתְתֶּם, פָּרַתְתֶּם). The same in the derivative verbs נָבַרְתִּי (not נָבַרְתְתִּי), הִבְרַתִּי, &c.

8.—The verb נָתַן *to give*, נָתַן *he gave*, follows the same rule dropping the second נ: as, נָתַתִּי *I gave*, נָתַתָּ, נָתַתָּ, נָתַתְּם, נָתַתְּו (not נָתַתְתִּי, &c.); נ is likewise dropped before the affixes נו, נָה: as, נָתַנּוּ (for נָתַנְנוּ) *we gave*; הִאֲזַנְּנָה (for הִאֲזַנְנָה) *listen ye*.

9.—פָּקַדְתָּ—Sometimes with an additional ה (Paragogic): as, וְנִקְדַּחְתָּ (Josh. xiii. 11), וְנִפְלְתָּה (2 Kings xiv. 10).

10.—פָּקַדְתָּ—The first (:) is changed into (-) when the third radical is ע: as, נִשְׁמַעְתָּ.

11.—פָּקַדְתָּ—In a few instances with ה: as, אָזַלְתָּ (Deut. xxxii), וְנִפְלְאָתָה (Psalm cxviii), and with א*: as, נִבְהַא (Ezek. xxxi).

12.—פָּקַדְתָּ—Some verbs (mostly ^{intransitives}) take (-) instead of (:) for their second vowel in the imperative and future: as, קָרַב *come near, approach*, fut. אֶקְרַב; שָׁכַב *lie down*, fut. אֶשְׁכַּב; especially when the second radical is a guttural, or the third ה or ע: as, שָׁאַל *ask*, fut. אֶשְׁאַל; שָׁעַל *cry*, fut. אֶשְׁעַל; שָׁלַח *send*, fut. אֶשְׁלַח; שָׁמַע *hear*, fut. אֶשְׁמַע. Some take an additional ה (Paragogic), with short (◌) or (◌) for their first vowel: as, שָׁמַרְתָּ for שָׁמַרְתָּ, קָרַבְתָּ for קָרַבְתָּ; שָׁלַחְתָּ for שָׁלַחְתָּ; שָׁמַעְתָּ, and in pause, שָׁמַעְתָּ for שָׁמַעְתָּ. Some few take short (◌) in the second person: as, קוּלְכִי *reign thou, f.*—הִרְבִּי, in pause הִרְבִּי *be dry, f.*—הִרְבּוּ *m. p. be ye dry, desolate*.

13.—פָּקַדְתָּ—ה is sometimes dropped, and the vowel placed under the final י: as, קָרְאוּ *call ye*, שְׁמַעוּ *hear ye*, (instead קָרְאוּהָ, שְׁמַעוּהָ). So likewise the third person *p. f. fut.* תִּהְיוּן for תִּהְיוּנָה *they shall be*.

* In a few instances we find the third person plural *m.* with א: as, הִלְכוּ *they went* (Josh. x.), אָבוּ *they were willing*; for הִלְכוּ אָבוּ.

Obs. 14.—אֶשְׁמְרָה—Sometimes with an additional ה; as, אֶשְׁמְרָהּ *I will keep*, אֶשְׁלְּחָהּ *I will send*; for אֶשְׁמֹר, אֶשְׁלַח. So likewise with some of the other persons: as, יַחֲזִיטָהּ *let him hasten*, for יַחֲזִיט; גִּשְׁלַחָהּ for גִּשְׁלַח.

15.—תִּשְׁמְעוּ, תִּשְׁמְעוּ—Sometimes with ׀ (Paragogic): as, תִּשְׁמְעוּן, תִּשְׁמְעוּ for תִּשְׁמְעוּן, תִּשְׁמְעוּ.*

Niphal.

16.—*Inf.* הִפְקֵר—Or with (־): as, הִאֲכַל (Lev. vii. 18.)

When the ה is preceded by the prefixes ל, ב, it is sometimes omitted, and its vowel-point is placed under those letters: as, בָּעָטַף for בָּהֶעָטַף (Lam. ii.) לְהֶעֱנוֹת for לְהֶעֱנוֹת (Ex. x). The same in Hiphil, לְהִשְׁמִיעַ for לְהִשְׁמִיעַ.

17.—*Part.* נִפְקֵר—With (׀) to distinguish it from the third person *m.* of the past, which has always (-); except in pause, when the distinction is lost. But the feminine participle נִפְקְרָהּ is distinguished from the third person נִפְקְרָה (in pause), by the position of the accent.

Obs.—This participle indicates that the action is in progress, but the passive participle of KAL indicates that the action is completed; thus—

הַיָּעַר נִסְגָּר *the gate is shutting.*

הַיָּעַר סָגוּר *the gate is shut.*

18.—נִפְקֵר—In a few instances with ו: as, נִהַפְּוֶה (Est. ix. 1.) נִמּוּל (Gen. xviii. 27.)

19.—*Imp.* הִפְקֵר—The accent is sometimes moved back to the penultimate, which circumstance necessarily produces a change in the vowel from *long* to *short*: as, הִפְקֵר, הִפְקֵר or הִפְקֵר. (See Part I. p. 81.)

20.—הִפְקֵר—See the preceding remark. The ש has some-

* Seldom with the second person *f.*: as, תִּשְׁמְעִי, תִּשְׁמְעִי (Ruth) for תִּשְׁמְעִי, תִּשְׁמְעִי.

times (.) : as, אִשָּׁכַע (Gen. xxi. 24.) אִמְלִיט; and with an additional ה : as, אִמְלִיטָה (Gen. xix. 20).

Obs. 21.—יִפְקֹד — With conversive ו sometimes with (-) : as, וַיִּנְמַל (Gen. xxi. 8) ; and with (־) when the accent is on the *penultimate* : as, וַיִּנְמַלְּהוּ (Gen. xxv. 9).

22.—הִתְפַּקְדָּה — Sometimes with (-) : as, הִתְפַּקְדָּהּ.

Piel.

23.—*Inf.* פִּקֵּד — In some instances with (־) : as, רָפָא (Exod. xxi) יִפּוֹר (Ps. cxviii).

24.—פִּקֵּד — Sometimes with (-) : as, אָבַד *he destroyed*, especially when the 3rd radical is ה, or ע, or ר : as, נִשְׁלַח *he sent away*, נָדַע *he cut off*, נָשַׁבַר *he broke in pieces* ; and sometimes with (־) : as, דִּבֶּר or דִּבַּר *he spoke*.

Pual.

25.—פִּקְדָּה — In a few instances with short (ַ) instead of (ֶ) : as, פָּרַת (Ezek. xiv. 4).

Hiphil.

26.—*Inf.* הִפְקִיד or הִפְקִיר — and in a few instances with (-) for the last vowel : as, הִפְצִיר (1 Sam. xv).

27.—*Part. Pas.* הִפְקִידָה — or with short (ַ) instead of (ֶ) : as, קָוִשְׁתָּהּ, קָוִשְׁתָּהּ.

28.—*Fut.* אִתְּפַקֵּיד — instead of אִתְּפַקֵּידָה, the ה being omitted, and its vowel placed under the prefixes. In a few instances we find the ה retained : as, יִהְיֶינָהּ (Ps. cxvi.) יִהְיֶינָהּ (Is. lii.) instead of יִהְיֶינָהּ, יִהְיֶינָהּ.

29.—נִפְקִיד — Sometimes with (-) : as, יִבְטַח, and sometimes with (־) : as, יִבְרַח ; especially with conversive ו : as, וַיִּבְרַח.

Hophal.

30.—*Past* הִפְקִידָה or הִפְקִירָה — with short (ַ) through the whole branch, unless when followed by (־) in which case the first (ַ) becomes long : as, הִתְרַב, הִעֲמִידָהּ, הִעֲמִידָהּ, fut. אֲעִמֶּד, &c.

Obs. 31.—*Part.* הִפְקֹד or הִפְקֵד—The same (*Past*) הִפְקִידָהּ or הִפְקִידָהּ, &c. (*Fut.*) הִפְקִיד or הִפְקִיד, &c.

32.—הִתְפַּקֵּד*—or with (-) for the last vowel: as, הִתְחַקֵּד *he strengthened himself, appeared firm, or he took courage.* This derivative verb is formed by adding הִתְ to the derivative verb *Piel*, the punctuation of which has already been explained: observe, however,—

1st. When the first radical is ט or ם, these letters exchange place with ת: thus, הִשְׁתַּבַּח *he praised or glorified himself*, (for הִתְשַׁבַּח); הִסְתַּתֵּר *he hid himself* (for הִתְסַתֵּר).

2nd. When the first radical is צ, the ת is changed into ט, and transposed as before: thus, הִצְטַדֵּק *he justified himself* (for הִתְצַדֵּק).

3rd. In a few instances we find the ת omitted: as, הִטַּהֵר (Lev. xiv.) for הִתְטַהֵר; יִטַּמֵּא (Lev. xxi.) for יִתְטַמֵּא.

Verbs whose Roots contain one of the Gutturals.

Verbs of this description differ in some respect from the model פִּקֵּד, as will be explained presently.

I. *First Radical, ע, ח, ה, א.*

125. When the first radical happens to be either of these letters it receives -: or :: (and in Hophal ::) in every instance where the *first radical* of פִּקֵּד, or of any other perfect verb, would receive *Sh'va* (:):—

* The passive of this form is הִתְפַּעֵל (Hothpaël): as, הִתְפַּקְדוּ (Num. i. 47.) 'They were not caused to be numbered,' i. e. they were not caused (ordered) to muster themselves. This form is, however, very seldom used.

Thus, עמד *to stand*, אסף *to gather*, have their *Inf. cons.* and *Imp.* עמד, אסף (not עמד, אסף),—עמדנה (not עמדנה).

Obs. 1.—In such cases, the serviles preceding these letters take the corresponding short vowels for their vowel-points: as, באסף *in gathering*, לאסף, &c.—בעמד *in standing*, לעמד, &c. (not באסף, בעמד). And hence their futures will be*—

נאסף תאסף &c. יאסף †
 נעמד תעמד &c. יעמד

The same in Niphál: as, נאסף *he was gathered*, נאסף, &c.—נעמד, נעמדתי, נעמדו, נעמדוה, &c. And in Hiphil—*Inf.* העמיד, *Imp.* העמיד or העמד, *Fut.* אעמיד, תעמיד, &c. *Hophal*—*Inf.* העמד, *past tense*, העמד, העמדתי, &c. *Fut.* אעמד, תעמדי, &c.

2.—Piél, Puál, and Hithpaél are conjugated regularly, like the similar derivative verbs of פקד.

3.—The *dagesh*, which these letters do not admit, is compen-

* In all instances marked thus *, the verb פקד would receive two *sh'vas*: as, תפקדו, תפקדו, &c., the second of which is initial. Now, if the semi-vowels which are in their nature substitutes for *sh'va* initial (Part I. p. 23) were to be retained, two *initial sh'vas* would necessarily come together: as, תאסף or תאסף, which is contrary to the genius of the language; the semi-vowel is therefore changed into a short vowel. Sometimes, however, the semi-vowel is retained, and the second *sh'va* changed into a vowel: as, תאבה *ye shall locc.* Some verbs retain simple *sh'va* notwithstanding the guttural: as from המד *to desire*, יהמך, תהמך; נהמך, &c., and from הפר *to want*, יהפרו, יחפרו. Especially the verbs היה *to be*, היה *to live*: as, אהיה, תהיה, — אהיה, תהיה, &c.

† Or, תאסף.

sated by lengthening the vowel of the prefix. Thus, קִמְצָה from gathering, instead of קִמְצָה (compare קִמְצָה). הִמְצָה to be gathered, אֶמְצָה I shall be gathered, יִמְצָה he shall be gathered, &c. (compare הִמְצָה, אֶמְצָה, &c).

The last rule is equally applicable to verbs whose first radical is (ר) : as, רָדַף to pursue, מְרַדֵּף from pursuing, אֶרְדֹּף I shall be pursued.

II. Second Radical, ע, ה, ה, א.

126. When the second radical happens to be either of these letters, then the infinitive follows the general rule : as, בָּחַר to choose, בְּבַחַר in choosing, לְבַחַר, &c. But the imperative and future take (-) instead of (־) : as, בַּחַר choose thou, m., Fut. תִּבְחַר,* תִּבְחַר, &c.

Further, the guttural takes (-) whenever the second radical (ק) of פָּקַד would receive (:); as, בְּבַחֲרִי choose thou, בְּבַחֲרִי, &c. Past בְּבַחַרְתָּ, בְּבַחַרְתָּ. Fut. תִּבְחַרְתָּ, תִּבְחַרְתָּ. —Niphál, גִּבְחַרְתָּ, גִּבְחַרְתָּ. Imp. הִבְחַרְתָּ, הִבְחַרְתָּ. Fut. תִּבְחַרְתָּ, תִּבְחַרְתָּ. Thus likewise זָעַק to cry, to call aloud, Imp. זַעֲקִי, זַעֲקִי—בָּעַר he burnt, בָּעַרְתָּ, בָּעַרְתָּ.

In *Piel*, *Puál*, and *Hithpaél*, the dagesh (which these letters and the letter ר will not admit), is mostly compensated by lengthening the vowel of the first radical† : as, בָּעַר to kindle, set on fire, (for

* A few verbs of this description retain (־) : as, יִנְהַם, יִנְהַם, תִּמְעַל.

† There are, however, some verbs where the *dagesh* is not compensated : as, נָאַץ he vexed, נָחַם he comforted, he consoled, &c.

(בָּעַר). Thus, likewise, בָּרוּךְ to *bless*.—PIÉL, Inf. בָּרַךְ (for בָּרַךְ). Part. act. מְבָרֵךְ, מְבָרְכָה, מְבָרְכֵת, &c. Part. pass. מְבֻרָךְ, &c. Imp. בָּרַךְ, &c. Fut. תְּבָרַךְ, תְּבָרְכֵי, &c. Past tense, בָּרַכְתִּי, בָּרַכְתָּ, &c. PuÁL, Inf. בָּרַךְ (for בָּרַךְ) to *be blessed*; Part. בָּרֻךְ, &c. Past tense, בָּרַכְתִּי, בָּרַכְתָּ, &c., Fut. תְּבָרַךְ, תְּבָרְכֵי, &c. HITHPAÉL, הִתְבָּרַךְ, Part. מִתְבָּרֵךְ, &c.

III. *Third Radical, ח or ע.*

127. When the third radical happens to be one of these letters, an additional (-) denominated פתח גְּנוּבָה *Pathah Furtivum*, is added to them whenever they terminate a word, and are preceded by the vowels (ו) (ו), (י), or (י): as, שָׁמוֹעַ to *hear*, בְּשִׁמְעַי in *hearing*, בְּשִׁמְעַי, &c. Part. act. שֹׁמֵעַ*, *f.* שֹׁמְעָה; Part. pass. שְׂמוּעָה. NIPHÁL, הִשְׁמָעַי (abridged הִשְׁמַעַי) to *be heard*; Fut. תִּשְׁמָעַי† HIPHÍL, הִשְׁמִיעַ or הִשְׁמִיעַ; Imp. הִשְׁמַעַי, &c. הִשְׁמַעְנָה, &c. Part. מְשִׁמְעֵי, &c. Past tense, הִשְׁמִיעַ, &c., הִשְׁמַעְתָּ; Fut. תִּשְׁמַעַי‡, &c. תִּשְׁמַעְנָה†, &c.

The (:) of the second person feminine, and (—) of the imperative and future, and (..) of the other parts of the verb, are changed into (-): as, שִׁמְעָתְּ (for שִׁמְעָתְּ); נִשְׁמַעְתְּ (for נִשְׁמַעְתְּ); נִשְׁמַעְנָה (for נִשְׁמַעְנָה); אִשְׁמַע (for אִשְׁמַע). NIPHÁL, Imp. הִשְׁמַעַי (for הִשְׁמַעַי). PIÉL, נִשְׁמַע (for נִשְׁמַע) &c.

* (י) is sometimes omitted: as, רָקַע for רָקַעַי.

† Or with (י): as, אִשְׁבַּעַי *I shall or will swear*, תִּשְׁבַּעַי, &c.

‡ Or abridged תִּשְׁמַעַי for תִּשְׁמַעַי—יִבְטִיחַ for יִבְטִיחַ *he shall cause to trust, inspire confidence.*

לֹא אֶשְׁמַע לְאִנִּי בְכֶם וְלֹא יִשְׁמַע לְבָנִי בְכֶם : אֵתִי מֵאִסוּפִי ²⁶
 מְמַלֵּךְ עֲלֵיהֶם : אֶשְׁמַלֵּךְ עֲלֵיכֶם מֶלֶךְ : אֵתָהּ הַמְּלִכָה אֵת
 עֲבָדָי : אֶרְדִּינֶנּוּ ²⁷ הַמְּלִיךְ דָּוִד הַמְּלִיךְ אֵת שְׁלֹמֹה : הַמְּלִיךְ
 עַל מְלָכוֹת ²⁸ בְּשָׂרִים :

²⁶ to despise. ²⁷ a lord. ²⁸ Kingdom, realm.

שְׁמַעְתִּי אֵת אָבִיךָ מְדַבֵּר אֶל אָחִיךָ : בְּנֵי בָנוֹת יִלְפָדוּ
 דְּבַרְתָּ : בְּנֵי יוֹסֵף דְּבָרִים : עוֹד הֵם מְדַבְּרִים וְאִנִּי
 אֶשְׁמַע : שְׁמַעָה כִּי בָקַד יְיָ אֵת עַמּוֹ לָתֵת לָהֶם לֶחֶם :
 הִנֵּה בְנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאִיךָ ⁴ יִשְׁמַע אֵלַי פְּרַעֲהַ ⁵
 הַקּוֹל וְשָׁמַע בַּיּוֹם ⁶ פְּרַעֲהַ : דְּבַר חֲכָמִים בְּנֵהוֹת ⁷ גְּשָׁמְעִים
 קוֹל בְּנוֹרָתָי ⁸ לֹא יִשְׁמַע עוֹד ⁹ : תִּשְׁמַע וְעָקָה ¹⁰ מִבַּיִת הֵם
 מִי הַשְּׁמִיעַ זֹאת מִקֶּדֶם ¹¹ : מִשְׁמִיִּם הַשְּׁמַעַת רִין ¹² : הִנֵּה
 עַל הַהָרִים רָגַל מְבַשֵּׂר ¹³ מִשְׁמִיעַ שְׁלוֹם ¹⁴ : שְׁמוֹעָה ¹⁵
 שְׁמַעְנָה מֵאֵת יְיָ וְעִיר ¹⁶ בְּגוֹיִם שְׁלַח ¹⁷ : הֵן בְּעֹזְנֵיכֶם ¹⁸
 גְּמַכְרְתֶם ¹⁹ וּבְפִשְׁעֵיכֶם ²⁰ שְׁלַחַת אִמְכֶם : רַק ²¹ לֹא הִיא
 כְּאֶחָאֵב ²² אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינַי יְיָ : אֵת-בְּנֵי הֵם
 וְאֵת-בָּנוֹתֵי הֵם הֶעֱבִירָה ²³ בְּאִשׁ וְהִתְמַכְרוּ לַעֲשׂוֹת הָרַע

¹ Justly, right. ² To give. ³ Behold. ⁴ How. ⁵ Pharaoh. ⁶ בית.
⁷ Ease, quietness. ⁸ A harp. ⁹ Again, any more. ¹⁰ A cry, lamentation.
¹¹ Before, formerly. ¹² Judgment. ¹³ בִּשְׂרָ Pi. to bring joyful tidings.
¹⁴ Peace. ¹⁵ What is heard, a report. ¹⁶ A messenger.
¹⁷ Pu. was sent. ¹⁸ עוֹן sin. ¹⁹ מָכַר to sell, נִמְכַר he was sold, הִתְמַכֵּר he sold himself, or offered himself for sale. ²⁰ פִּשְׁעַ a transgression. ²¹ But. ²² Ahab. ²³ עָבַר to pass, הֶעֱבִיר he made pass.

(21) dit. he caused them: i. he procured
 (16) for the purpose of doing: i. in order to do
 (1) שְׁלַח + שְׁלַחַת

ברוכים יתן. Liberty from slavery though unaccountably, to place it in arch

בְּעֵינַי יי לְהַכְעִיסוֹ²⁵: וְהִתְמַכְרֶתֶם²⁶ שֵׁם לְאִיבִיךָ²⁷ לְעַבְדֵיכֶם²⁸
 וְלִשְׂפָחוֹת²⁹ וְאִין־קִנְיָה³⁰: בְּרוּךְ³¹ תְּהִיָה מְכַל־הָעַמִּים³²: בְּרוּכָה
 אֵת לֵי בָתִּי³³: בְּרָכִים אֵתֶם לֵי³⁴: אֵלֶה יַעֲמֹד³⁵ לְבִרְךָ³⁶ אֵת
 הָעַם³⁷: בְּרַךְ אֶת־עַמּוֹ יִשְׂרָאֵל³⁸: בְּרָכִי נַפְשִׁי³⁹ אֵת יי בְּרַכּוֹ
 עַמִּים אֱלֹהֵינִי⁴⁰: אֶבְרַכְהָ אֵת יי בְּכָל־עֵת⁴¹: מִן הַיּוֹם
 הַזֶּה אֶבְרַךְ אֹתוֹ⁴²: כֹּה⁴³ תְּבָרַכּוּ אֶת־בְּנֵי יִשְׂרָאֵל⁴⁴: אֶת־אִשְׁרָךְ
 תְּבָרַךְ מְכַרְךָ⁴⁵: טוֹב עֵין⁴⁶ הוּא יְבָרַךְ⁴⁷: תְּבֹרַךְ מַנְשִׁים יַעֲלֶה⁴⁸
 הַגֵּה בְּרַכְתִּי אֵתֶם⁴⁹: מַעֲשֵׂה⁵⁰ יְדֵי בְרַכְתָּ⁵¹: בְּרַכְנִי אֵתֶכֶם
 בְּשֵׁם יי⁵²: מְבָרַךְ רַעְהוֹ בְּקוֹל גְּדוֹל⁵³: הַמְתַּבְּרַךְ⁵⁴ בְּאָרְזֵן
 יְתַבְּרַךְ בְּאֵלֵהי אֱמֵן⁵⁵: הַתְּבָרַךְ בְּלִבְכוֹ⁵⁶: וְהִתְבָּרַכּוּ⁵⁷
 בְּזֶרַעךָ⁵⁸ כָּל גִּזְיֵי הָאָרֶץ⁵⁹: וְיִתְבָּרַכּוּ בּוֹ כָּל־גּוֹיִם⁶⁰

²⁴ An ²⁵ *Hip.* to make him vexed. ²⁶ to be vexed, ²⁷ *Hip.* to be vexed. ²⁸ *Hip.* to be vexed. ²⁹ *Hip.* to be vexed. ³⁰ *Hip.* to be vexed. ³¹ *Hip.* to be vexed. ³² *Hip.* to be vexed. ³³ *Hip.* to be vexed. ³⁴ *Hip.* to be vexed. ³⁵ *Hip.* to be vexed. ³⁶ *Hip.* to be vexed. ³⁷ *Hip.* to be vexed. ³⁸ *Hip.* to be vexed. ³⁹ *Hip.* to be vexed. ⁴⁰ *Hip.* to be vexed. ⁴¹ *Hip.* to be vexed. ⁴² *Hip.* to be vexed. ⁴³ *Hip.* to be vexed. ⁴⁴ *Hip.* to be vexed. ⁴⁵ *Hip.* to be vexed. ⁴⁶ *Hip.* to be vexed. ⁴⁷ *Hip.* to be vexed. ⁴⁸ *Hip.* to be vexed. ⁴⁹ *Hip.* to be vexed. ⁵⁰ *Hip.* to be vexed. ⁵¹ *Hip.* to be vexed. ⁵² *Hip.* to be vexed. ⁵³ *Hip.* to be vexed. ⁵⁴ *Hip.* to be vexed. ⁵⁵ *Hip.* to be vexed. ⁵⁶ *Hip.* to be vexed. ⁵⁷ *Hip.* to be vexed. ⁵⁸ *Hip.* to be vexed. ⁵⁹ *Hip.* to be vexed. ⁶⁰ *Hip.* to be vexed.

2nd CONJUGATION.

128. The second Conjugation comprehends all verbs whose first radical is נ: as, נָגַשׁ to approach, *Inf. cons.* נָגַשׁ or נָשַׁת.

The נ is dropped in every situation where the first radical of פָּקַד (or of any other perfect verb) receives (:)*, the defect being indicated by *dagesh* in the 2nd radical, whenever it

* Except the persons which receive the affixes הָן, תָּם, and some in the passive participles.

this man! I had me a verb which refers to i. n. s. note (a) in p. 30
 as a system of compensation for a person
 (c) יְבָרַךְ: *Inf. cons.* יְבָרַךְ: *Inf. cons.* יְבָרַךְ: *Inf. cons.* יְבָרַךְ:
 (d) יְבָרַךְ: *Inf. cons.* יְבָרַךְ: *Inf. cons.* יְבָרַךְ: *Inf. cons.* יְבָרַךְ:
 (e) יְבָרַךְ: *Inf. cons.* יְבָרַךְ: *Inf. cons.* יְבָרַךְ: *Inf. cons.* יְבָרַךְ:

is preceded by a *servile* having a vowel: as, נָשַׁט for נִשַׁט (compare פָּקַד); נָשַׁטְס for נִשַׁטְס (compare פָּקַדְס). But in every situation where the first radical of פָּקַד has a vowel, the נ is retained, and the verb is inflected like פָּקַד: as, נָשַׁט, נָשַׁטְס (compare פָּקַדְס).

Hence we have *Inf. cons.* (of *Kal*), נִשְׁטָה* in approaching, נִשְׁטָה, לְנִשְׁטָה, מְנִשְׁטָה.

Imp. נִשַׁט or נִשַׁט†, נִשַׁטְס, נִשַׁטְסָה. *Future*, נִשַׁטְס, נִשַׁטְסָה, נִשַׁטְסָה, &c.

Niphāl.

Part. נִשְׁטָה (for נִשְׁטָה). *Past tense*, נִשְׁטָה (for נִשְׁטָה).

Hiphil.

Inf. and *Imp.* נִשְׁטָה, נִשְׁטָה (for נִשְׁטָה, &c.) *Part. act.* נִשְׁטָה. *Part. Pas.* נִשְׁטָה. *Past tense*, נִשְׁטָה. *Fut.* נִשְׁטָה, &c.

Hophāl.

Inf. נִשְׁטָה (for נִשְׁטָה). *Past tense*, נִשְׁטָה. *Fut.* נִשְׁטָה, &c.

* Some verbs of this conjugation retain the נ in the *Inf. Cons.*, and in the *Imp.*: as, נָפַל to fall, נָפַל, נָפַל, נָפַל. *Imp.* נָפַל, נָפַל;—but *Fut.* נָפַל, נָפַל.

Some few retain נ likewise in the future: as, נָצַר to keep, נִצְרָה or נִצְרָה; especially when the second radical happens to be a guttural: as, נִצְרָה he shall cry, נִצְרָה he shall be pleasant, agreeable: and in Hiphil הִנְחִיל he has caused to inherit, הִנְחִילָה, &c., fut. אֲנִחִיל, תִּנְחִיל, &c.

† Hence with נָשַׁט, נָשַׁט: with paragogic ה, נָשַׁטְסָה.

‡ Or with (—) נָשַׁט, נָשַׁט &c.

All the other parts of the verb are conjugated like פָּקַד:—thus, *Past tense* of KAL, נָגַשׁ־תָּ, נָגַשׁ־תָּ, &c. *Part. act.* נֹגֵשׁ. *Part. pas.* נִגְשָׁ, &c.—*Inf. Imp.* and *Fut.* of NIPHĀL, הִנְגִישׁ, הִנְגִישׁ, &c. And so likewise the whole of PIEL, PUĀL, and HITHPAĒL: as, נָגַשׁ, נָגַשׁ, הִתְנַגֵּשׁ.

129. The verb נָתַן *to give*, drops, in some instances, the second, and in others the first נ:—thus, *Inf. cons.* נָתַן or תַּת for תִּנְתֵּן. בְּנָתַן or בְּתַת in *giving*, לָתַת, &c. *Imp.* הִנְנֵן, &c. *Fut.* תִּנְתֵּן, תִּתֵּן, &c. (for תִּנְתֵּן, &c. *Past tense*, נָתַתִּי, נָתַתָּ (for נָתַתִּי, &c.) NIPHĀL, *Inf.* הִנְתַּן or הִנְתִּין. *Imp.* הִנְתַּן. *Fut.* תִּנְתֵּן. *Part.* נָתַן. *Past*, נָתַתִּי, נָתַתָּ, &c.

130. The verb לָקַח *to take*, is conjugated in the same manner: thus, *Inf. cons.* קָחַת *to take*, בְּקָחַת in *taking*, לְקָחַת, &c. *Imp.* קַח or לְקַח—קַחִי or לְקַחִי, &c. *Fut.* תִּקַּח, תִּקַּח, &c. (for תִּקַּח, &c.) NIPHĀL, הִלְקַח. *Past tense*, הִלְקַחְתִּי or הִלְקַחְתָּ, &c.

3rd CONJUGATION.

131. The third Conjugation comprehends all verbs having א for their first radical: as, אָכַל *to eat*, אָסַף *to gather, assemble*.

This letter (א), being a guttural, will of course, follow the rules laid down in (Art. 125), that is, it will receive one of the semivowels where the first radical of פָּקַד receives (:), and the *dagesh*, which it does not admit, will be compensated by lengthening the vowel of the prefix.

132. In the first person future of KAL, the (א) is either rejected or retained. In the first case, the prefixes, נ, ת, י, א, receive (—): as, אֶכְלֶה (for אֶאֱכַל)* *I will or shall eat*. תֵּאֲכַל† אֶכְלֶה, תֵּאֲכַל, אֶכְלֶה, &c. In the second case, the prefixes נ, ת, י, א, receive (·): as, אֶסְבֹּף *I will gather*, תֵּאֲסְבֹּף, אֶסְבֹּף ‡. (See Obs. 1. Art. 125.)

Obs.—The verbs אָבַד *to be lost, to perish*, אָבָה *to be willing, to consent*, אָמַר *to say*, אָפָה *to bake*, form their future like אֶכְלֶה: thus, אֶבְדֶּה, תֵּאֲבֹד; אֶמַּר, תֵּאֲמַר; אֶבֶה, תֵּאֲבֶה; אֶפֶה, תֵּאֲפֶה, &c. But the verbs אָהַב *to love*, אָחַז *to seize, to lay hold of*, אָצַר *to treasure up*, אָסַף *to gather, collect*, &c., retain mostly the א and the (·), though they sometimes reject it, and take (—) or (·): as, אֶסְבֹּף or אֶסְבֶּה (Micah vii.) אֶסְבֹּף or אֶסְבֶּה (2 Sam. vi.) אֶהַב or אֶהֶב *I will love*, תֵּאֲהַב, תֵּאֲהֶב, &c. אֶחַז, תֵּאֲחַז or אֶחֶז. Some take (·); as, אֶזַּל *to go away*, Fut. אֶזַּל, תֵּזַל, &c.—אָהַר *to tarry*, Fut. אֶהַר, תֵּהַר.—אָתָה *to come*, Fut. אֶתָּה, תֵּתָּה or אֶתָּה.

In every other respect, these verbs are conjugated like those of the first conjugation.

* The א is frequently rejected in the other persons: as, תֵּחַזַּק (2 Sam. xx.) for תֵּאֲחַז; תֵּמַר (2 Sam. xix.) for תֵּאֲמַר; תֵּבֵא (Prov. i.) for תֵּאֲבֶה; and אֶזַּן (Job xxxii.) for אֶזַּיֵן (Ezek. xxvii.) אֶזַּאֲבֹד. But these ought rather to be considered as anomalies.

† In pause, sometimes with (·)—תֵּאֲכַל, תֵּאֲכֶל, תֵּאֲכֹל.

‡ See note p. 122.

Exercise.

וַיֹּאמֶר אֱלֹהֵי אַבְרָהָם גִּזְשָׁה לִּי בְנִי וַיִּגַּשׁ
 וַיִּשְׁקֹם לוֹ : וַיִּקְרָא דָוִד לְאַחַד מֵהַגִּעֲרִים וַיֹּאמֶר גִּשׁ
 וַיֹּאמֶר לְכָל-הָעָם גִּשְׁפוּ אֵלַי וַיִּגְשְׁפוּ אֵלָיו
 כָּל-הָעָם : וַתִּגְשֹׁף הַשְּׂפָחָת הַזֶּה וַיֵּלֶךְ יְהוָה וַתִּגְשֹׁף גַּם
 לֵאחֶהּ וַיֵּלֶךְ וַאֲחֵר גִּישׁ יוֹסֵף וְרַחֵל : לָעֵת
 שֵׁי הָאָכַל גִּישׁ הַלֶּם וַאֲכַלְתָּ מִן הַלֶּחֶם וְטַבַּלְתָּ
 פִּתְיוֹ בַּחֲמִין : וַיֹּאמֶר הַגִּישָׁה לִּי וַאֲכַלְהָ מֵצִיד בְּנִי
 וַיִּגְשֶׁ-לוֹ וַיֹּאמֶר לֹא-אֶסְרוֹת וַיִּרְגַּלְהָ לֹא
 לְנַחֲשֵׁתִים : וַהֲגִשְׁפוּ : בְּנַפּוֹל לְפָנַי בְּנִי עוֹלָה נַפְלֵת :
 וַיִּחְלֹם : וַהֲנִי סֵלֶם מְצַב : אֲרָצָה וְרֵאשׁוּ מְגִיעַ
 הַשְּׂמִימָה : וַהֲנִי יְהוָה נֹצֵב עָלָיו : הָאִשָּׁה אֲשֶׁר
 נָתַתָּה עִמָּרִי הִיא נִתְּנָה לִּי מִן הָעֵץ וַאֲכַל
 מִפְּרֵי עֵץ-הַגֵּן נֹאכַל וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֵּן
 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ : תֵּן-

כגש

lit. "cross to approach" it being near

1 גִּישׁ to approach, to draw near. 2 נִשְׁקֹם to kiss. 3 And he called.
 4 David. 5 פִּגְעַם to meet, to slay. 6 A people. 7 שְׂפָחָה a maid.
 servant. 8 יֶלֶד a child, 9 Leah. 10 Afterwards. 11 Joseph. 12 Rachel.
 13 At the time. 14 Food, meal. 15 Hither. 16 אָכַל to eat. 17 Bread.
 18 טַבַּל to dip. 19 פֶּת a morsel, crumb. 20 חֲמִין vinegar. 21 מֵצִיד venison.
 22 אָסַר to bind. 23 שֵׁי הַנְּחֹשֶׁתִים fetters, chains. 24 נָפַל to fall. 25 חֲלֹם to dream.
 26 A ladder. 27 נֹצֵב to stand. 28 נִגַּשׁ to touch, reach. 29 סוּד
 30 נָתַן to give. 31 עִמָּרִי With me. 32 אֵץ A tree. 33 פֵּרוֹת Fruit. 34 גַּרְדֵּן A garden.
 35 תְּוֹךְ the middle. 36 נִגַּשׁ.

לִי הַנֶּפֶשׁ³⁷ וְהָרִבְשׁ³⁸ קַח³⁹ לָךְ : וַיִּקַּח⁴⁰ בֶּן־בְּקָר⁴⁰ בֶּרֶךְ⁴¹
 וְטוֹב וַיִּתֵּן⁴² אֵל הַנְּעָר : וַתֹּאמֶר⁴³ הָאִשָּׁה הִזְאת אָמְרָה
 אֵלַי הִתְנִי אֶת־בְּנֶךָ וְנֹאכַל אֶת־הַיּוֹם⁴² וְאֶת־בְּנִי נֹאכַל
 מָהָר⁴³ : נִטְעוּ⁴⁴ גַּנּוֹת וְאָכְלוּ אֶת־פְּרִיָן⁴⁵ קָחוּ לְבָנֵיכֶם
 נָשִׁים⁴⁶ וְאֶת־בְּנוֹתֵיכֶם הִנּוּ לְאֲנָשִׁים : הַחֲכִמָּה⁴⁷ וְהַמְדַע⁴⁸
 נִתְּנוּ לָךְ וְעֵשֶׂר⁴⁹ וְכָבוֹד⁵⁰ אֲתָן־לָךְ : תִּבְנוּ⁵¹ אֵין גִּתָּן
 לְעֶבְרִי⁵² וּלְבָנִים⁵³ אֲמָרִים לָךְ עֲשׂוּ⁵⁴ וְהִנֵּה עֶבְרִי
 מִבָּיִם⁵⁵ : לָכוּ⁵⁶ עֲבְדוּ⁵⁷ וְתִבְנוּ לֹא־יָנִתוּ לָכֶם, וְתִבְנוּ⁵⁸ לְבָנִים
 תִּתְּנוּ : גִּתְּנָה לָךְ גַּם אֶת־זֹאת : הִיא לֹא נִתְּנָה לּוֹ לְאִשָּׁה :
 הַנָּתוּן תִּנְתֵּן הָעִיר⁵⁹ הִזְאת בְּיַד מֶלֶךְ בָּבֶל⁶⁰ : יִתֵּן לָךְ
 שְׂבָעָה אֲנָשִׁים מִבְּנֵי : דָּרְכוּ⁶¹ קִשְׁתָּם⁶² לְהַפִּיל⁶³ עֲנִי⁶⁴
 וְאֲבִיוֹן⁶⁵ : לָכוּ וְנִפְּלָה גּוֹרְלוֹת⁶⁶ וַיִּפְּלוּ גּוֹרְלוֹת, וַיִּפְּלוּ
 הַגּוֹרֵל עַל יוֹנָה⁶⁷ : הוּא הַפִּיל לָהֶן גּוֹרֵל : רַבִּים תִּלְלִים⁶⁸
 הַפִּילָה : גּוֹרְלָהּ תִּפֹּל בְּתוֹכָהּ : עֲצֵלָה⁶⁹ תִּפֹּל תְּרִדְמָה⁷⁰ :
 וְאֶת־נַפְּלֹ⁷¹ לְפָנַי יְהוֹה אֶת־אַרְבָּעִים הַיּוֹם וְאֶת־אַרְבָּעִים
 הַלַּיְלָה⁷² אֲשֶׁר הִתְנַפְּלָתִי :

³⁷ The persons. ³⁸ Wealth, goods. ³⁹ לָקַח to take. ⁴⁰ A calf. ⁴¹ Tender.
⁴² To-day. ⁴³ To-morrow. ⁴⁴ נָטַע to plant. ⁴⁵ Their fruit. ⁴⁶ Wives.
⁴⁷ Wisdom. ⁴⁸ Knowledge. ⁴⁹ Riches. ⁵⁰ Honor. ⁵¹ Straw.
⁵² עֶבֶר a servant. ⁵³ Bricks. ⁵⁴ Make. ⁵⁵ נָכַח to strike, smite, beat.
⁵⁶ Go. ⁵⁷ עָבַד to serve, to labor. ⁵⁸ The number, quantity. ⁵⁹ The
 city. ⁶⁰ Babel. ⁶¹ דָּרַךְ קִשְׁתָּהּ to bend or stretch the bow. ⁶² קָשָׁה.
⁶³ To cause to fall, to throw down. ⁶⁴ The poor. ⁶⁵ The needy.
⁶⁶ Lot. ⁶⁷ Jonah. ⁶⁸ Slain. ⁶⁹ Sloth. ⁷⁰ Deep sleep. ⁷¹ הִתְנַפַּל to
 throw one's self down. ⁷² לַיְלָה night.

4th CONJUGATION.

133. The fourth Conjugation comprehends all verbs whose first radical is י : as, יָשַׁב *to sit*, יָרַד *to go down*, יָנַק *to suck*.

The י is either retained without losing its consonantal sound, as in the preceding examples; or it is *quiescent*, and the preceding vowel lengthened : as, אֶשְׁבֵּן *I shall or will sit* : or it is entirely dropped : as, שָׁב *sit*, יָדַע *know* ; or it is changed into ו, pronounced or quiescent : as, הִוְדַע *to be known*, הִוְשַׁב *to be inhabited* ; הִוְדִיעַ *he made known*, הִוְשִׁיב *he caused to sit, he made or caused to be inhabited*.

Kal.

The *Inf. abs.* is regular : as, יָשַׁב *to sit*, יָדַע *to know*, &c.

The *Inf. cons.* drops י, and receives ת ; as, תִּשְׁבֵּת ; and with the letters מ, ל, ב, נ, תִּשְׁבֵּת, תִּשְׁבֵּת, תִּשְׁבֵּת, תִּשְׁבֵּת. לִדְעַת, * לִדְעַת.

The *Participles* are regular : as, יוֹשֵׁב, יוֹשְׁבָה, or יוֹשְׁבֵת, יוֹשְׁבֵי, יוֹשְׁבוֹת. *Part. pas.* יִשְׁבֵּב, יִשְׁבֵּבָה, &c. The *Past tense* is likewise regular : as, יָשַׁב *he did sit*, יָשַׁבָה, יָשַׁבְתִּי, &c.

* לִדְעַת on account of the guttural. ה is sometimes substituted for ת : as, לִדְעָה (for לִדְעַת) מִדְּרָה (for מִדְּרַת). Some few have their *Inf. Cons.* without either ת or ה ; as, יִשְׁבֵּשׁ *in drying*, from יָבֵשׁ ; יָסֹד from יָסַד *to lay the foundation*. לִישׁוֹן from יָשַׁן *to sleep*. לִירָא from יָרַא *to fear*.

Part. מֵיֶלֶד, — יָלַד he was born; — הִתְיַלֵּד he traced his birth. entered his name in the family register.

Hiphil.

In הִפְעִיל, י is mostly changed into ו: thus, *Inf.* הִשְׁבֵּב to cause to sit, בָּהִשְׁבֵּב, לְהִשְׁבֵּב — *Imp.* הִשְׁבֵּב, הִשְׁבִּיב — *Fut.* הִשְׁבִּיב, הִשְׁבִּיב — *Part. act.* מִשְׁבִּיב, מִשְׁבֵּב. — *Part. pas.* הִשְׁבֵּב, &c. — *Past tense,* הִשְׁבֵּב, הִשְׁבִּיב, הִשְׁבִּיב, &c.

Some, however, retain י: as from יָטַב to be good. הִפְעִיל, הִיטִיב or הִיטִיב to make good, to do well. — *Imp.* הִיטִיב, הִיטִיב, &c. — *Fut.* הִיטִיב, הִיטִיב, הִיטִיב, &c. — *Part.* מִיטִיב, &c. — *Past tense* הִיטִיב, הִיטִיב, הִיטִיב, &c. The same from יָנַק to suck, הִינְקֵה he caused to suck, הִינְקֵה. — *Part.* מִינְקֵה, מִינְקֵה. — *Imp.* הִינְקֵה, הִינְקֵה, &c.*

Hophal.

In הִפְעִיל, י is changed into ו: thus, *Inf.* הִשְׁבֵּב. — *Part.* הִשְׁבֵּב. — *Past. tense,* הִשְׁבֵּב, הִשְׁבֵּב. — *Fut.* הִשְׁבֵּב, &c.

Obs.—The following verbs supply the omission of י by dagesh, † like verbs of the second conjugation:—

* Some of the modern Grammarians suppose that those which have ו in Hiphil, had originally ו for their first radical, as in Arabic: thus, *ورد* and *ولد* &c. There is, however, not a single example in Hebrew of a verb beginning with ו

† They are therefore denominated פִּי חֲסֵרִי deficient in י

יָצַג, Hiphil, הִצִּיג *he placed*; יָצַע *to spread out*, Hiphil, הִצִּיעַ; יָצַק; הִצִּיק *to pour out*, Fut. (Kal) אֶצֶק; יָצַר *to form*, Fut. אֶצֶר; יָצַר; יָצַת *to burn, set on fire*, Niphál, נִצַּח; Hiphil הִצִּית*.

5th CONJUGATION.

134. The fifth Conjugation comprehends all verbs whose second radical is ו or י: as, קוּם or קוּם *to rise*, שׁוּב *to return*, בִּין † *to understand*, רוּב or רִיב † *to contend, dispute*.

These letters are generally quiescent, but sometimes they are omitted.‡

* To these, some Grammarians add יָצַב *to place*. Niphál, נִצַּב; Hiphil, הִצִּיב fut. אֶצִּיב: יָנַח Hiphil, הִנִּיחַ *he left alone*. It is, however, very probable that these are derived from verbs whose first radical is נ.

† When ו or י retain their consonantal sound, as in אָיַב *to hate*, נָוַע *to expire*, they are conjugated like the perfect verb. Thus, אָיַבְתִּי *I hated*, נָוַעְתִּי *I expired*. Fut. אֶאֱיַב, &c.

‡ Most of the early grammarians maintained that the second radical of these and similar verbs is ו; that בִּין, רִיב, שִׁים, &c. are *infinitives* of Hiphil, written without ה, *i. e.* for הַבִּין, הַרִיב, &c.; and that אֶבִּין, אֶרִיב, אֶשִׂים, &c. are the futures of Hiphil. But as these verbs have mostly the same signification as those of קָל, and as the י is evidently a radical in some parts of the verb, as, אֶבִּינוּתִי *I have understood, searched*, רִיבְתָּ *thou didst contend*, I think the moderns are sufficiently justified in considering י as the second radical; or, which is still more probable, that these verbs were written with either י or ו.

בושׁ *he was ashamed*, בּוֹשָׁה *f.* בּוֹשֵׁה *p.* and the other persons—
בּוֹשֵׁתִי, בּוֹשֵׁתָּ, בּוֹשֵׁתָּ, בּוֹשֵׁתָּ, בּוֹשֵׁתָּ, בּוֹשֵׁתָּ, * בּוֹשֵׁתָּ, בּוֹשֵׁתָּ.

The *Active Participle* is the same as the *third person m.*:
thus, קָם *one that rises*, קָמָה, קָמָה, קָמָה, קָמָה, קָמָה, קָמָה—יָמָת *one that is dead*, יָמָתָה, יָמָתָה, יָמָתָה, יָמָתָה, יָמָתָה, יָמָתָה—בוֹשׁ *one that feels ashamed*, בוֹשָׁה, בוֹשָׁה, בוֹשָׁה, בוֹשָׁה, בוֹשָׁה, בוֹשָׁה.

Niphál.

The *Infinitive* is הִקְוֹם, הִבּוֹן, and with מ, ל, ב, ב, הִקְוֹם, הִבּוֹן, הִקְוֹם, הִבּוֹן, הִקְוֹם, הִבּוֹן.

The *Imperative* is the same, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי.

The *Future* is הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי.

The *Participles*, הִקְוֹמִי, &c., הִבּוֹן, הִבּוֹנָה, הִבּוֹנָה, הִבּוֹנָה, הִבּוֹנָה, הִבּוֹנָה.

The *Past tense* is הִקְוַמְתָּ, הִקְוַמְתָּ, הִקְוַמְתָּ, הִקְוַמְתָּ, הִקְוַמְתָּ, הִקְוַמְתָּ, &c.

Piel and Puál.

פָּעַל and פָּעַל double the last radical. Thus, *Inf.* הִקְוַמְתָּ *to raise up, re-establish*.—*Imp.* the same.—*Fut.*

* With short ו, because הִקְוַמְתָּ and הִבּוֹנְתָּ have the accent. (See Part I. p. 79.)

† The *participle feminine* has the accent on the last syllable, and is thus distinguished from the *third person f. past*, which has always the accent on the *penultimate*.

‡ Or like the perfect verb: thus, הִקְוַמְתָּ *to establish, confirm, perform*, הִקְוַמְתָּ *he established, performed*; especially in Rabbinical Hebrew, הִקְוַמְתָּ, הִקְוַמְתָּ, &c.

מִקְוִים.—*Part. act.* מְקוֹמִים, &c.—*Part. pas.* מְקוֹמָם, &c.—*Past tense*, קוֹמִים, קוֹמְמָה, קוֹמְמוּ, —קוֹמְמֹתַי, קוֹמְמֹתַי, &c.

Puál is conjugated in the same manner, with this difference, that it takes (-) where *Piél* has (..): thus, *Inf.* קוֹמֵם.—*Fut.* מִקְוִים.—*Past tense*, קוֹמֵם, &c.* The other parts of *Puál* are like *Piél*, and can only be distinguished by the context.

Hiphil.

Inf. הִקֵּם or הִקִּים to raise, to cause to stand, establish, לְהִקִּים, לְהִקֵּם, &c.—*Imp.* הִקֵּם, הִקִּימִי, הִקִּימוּ, הִקִּימוּנָה.—*Fut.* מִקִּימֵם, מִקִּימֶה, מִקִּימֵם, &c.—*Part. act.* מִקִּימֵם, מִקִּימֶה, &c.‡—*Part. pas.* מִקִּימָם, מִקִּימָה, &c.—*Past tense* הִקִּימֵם, הִקִּימֶה, הִקִּימִי —הִקִּימֹתַי, הִקִּימֹתַי, &c., or הִקִּימֹתַי, הִקִּימֹתַי, &c.

Hophal.

Hophal takes ה for the first radical: thus, *Inf.* הִפֵּקֵם.—*Fut.* מִפִּקֵם, &c.—*Part. act.* מִפִּקֵם, &c.—*Past tense*, הִפִּקֵם, הִפִּקֶה, הִפִּקֵם, הִפִּקֶה, הִפִּקִּימֵם, הִפִּקִּימֶה, &c.

* Participle, קוֹמֵם, קוֹמְמָה, קוֹמְמִים, קוֹמְמוֹת.

† Or with (..): as, אֶפְרָר *I will frustrate, annul*, יִפְרָר; or with (-), when the third radical is a guttural: as, אֶפְרַע *I will ill-treat, cause evil*.

‡ Or with (..): as, מִפִּקֵר; and with (-): as, מִפִּרַע.

§ Or with (-): as, מִפִּרַע, מִפִּרָר.

יוֹדְעִים שָׁמְתוּ¹⁷ : אָבֹן¹⁸ נִרְדַּע הַדָּבָר : אֶל-יִרְדַּע כִּי בָאָה¹⁹
 הָאִשָּׁה : אֶל-תִּרְדַּעִי לְאִישׁ²⁰ : וַיִּרְדַּע הַדָּבָר לְמַרְדְּכַי²¹ :
 אֶת-מִשְׁפָּטִי²² הוֹרְדַעְתִּי אוֹתָם : אַחֲרֵי הוֹרְדַע אֱלֹהִים
 אוֹתָךְ אֶת-כָּל-זֹאת אֵין * גָּבוֹן²³ וְהָכֵם כְּמוֹד : אִשְׁרָדַע²⁴
 אֶמְוֹנֶתְךָ²⁵ בְּפִי : רֹב²⁶ שָׁנִים וַיִּרְדַּעֵךְ הַכְּמָה : בְּמַרְאֵה²⁷
 אֶלְפִי אֶתְנַדַּע : לֹא עָמַד²⁸ אִישׁ אִתּוֹ בְּהַתְנַדַּע יוֹסֵף אֶל
 אֶחָיו : אָבִינָם מֵת²⁹ בְּמַדְבָּר : אֶל אֲשֶׁר תִּלְכִּי אֶלְךָ וּבְאֲשֶׁר
 תִּלְיִנִי³⁰ אֶלְיִן : בְּאֲשֶׁר תָּמוּתִי אֶשְׁמֹת וְשֵׁם אֶשְׁקַבֵּר³¹ : אָנְכִי
 מִתְתִּי אֶת-מְשִׁיחַ³² יְהוָה : עָמַד-נָא עָלַי וּמִתְתַּנִּי : רָעָה³³
 תָּמוּתִת רָשָׁע : אֶת בְּנֵי־הֵם לֹא יִמָּוֶת : אַתָּם הִמָּתֵם
 אֶת-עַם יְהוָה : אֶת-שְׁנֵי בְנֵי תָמִית : הִמָּה הִמָּתוּ בְיָמֵי
 קְצִיר³⁴ : מָחָר³⁵ אֲתָה מָוֶמֶת : לֹא וּמָתוּ אָבוֹת³⁶ עַל
 בְּנֵים : מִבְּנֵי שִׁיבָה³⁷ תִּקְוֹם : מִמְּלַכְתְּךָ³⁸ לֹא-תִקְוֹם :
 מִקִּים מַעֲפָר דָּל³⁹ : נְבִיא⁴⁰ אֶשְׁקִים לָהֶם : וְנִקָּם מִלְךָ
 הַדָּשׁ⁴¹ : וְנִקָּם עַל-סִלְעַ⁴² רִגְלִי⁴³ :

הַמִּיתוּ
 הַוָּמֶת

die, today : Highil, to come die, heil, t. death.

17 מות to die. 18 Truly. 19 Came. 20 To any one. 21 Mordecai.
 22 Judgment. 23 Root, בִּין to understand. 24 אֶמְוֹנָה truth. 25 Mul-
 titude. 26 A vision. 27 To stand. 28 Died. 29 לֹן to lodge, remain
 during night. 30 קָבַר to bury. 31 The anointed. 32 Evil. 33 The
 wicked. 34 Harvest. 35 To-morrow. 36 Parents. 37 Old age.
 38 מִמְּלַכֶּת kingdom. 39 Poor, indigent. 40 A prophet. 41 New.
 42 A rock. 43 רִגְלִי foot.

6th CONJUGATION.

128. The sixth Conjugation comprehends all

5 fut Highil. 3 o. n. of ויקום is
 ויקום he shall come to stand, is raise
 4th Con, ויקום & redio raise up

verbs whose third radical is א : as, מצא to find, קרא to call.

They are thus conjugated :—

Kal.

Inf. מצא, מצא* to find, מצא in finding, מצא, &c.—
Imp. מצא, מצא, מצא, מצא. †—*Fut.* מצא, מצא, מצא, מצא. †—*Part. act.* מצא, מצא or מצא, מצא, מצא, &c.—*Part. pas.* מצא, מצא, מצא.—
Past tense, מצא, מצא, מצא, מצא, מצא, &c.

Niphāl.

Inf. and Imp. מצא, &c.—*Fut.* מצא, &c.—*Part.* מצא, &c.—*Past tense,* מצא, מצא, &c., מצא, מצא, מצא, &c.

* Sometimes with ת : as, קרא to call, קראת ; מלא to be full, מלאת.
 † ה is sometimes omitted : as, מצא.

‡ Some verbs (chiefly *intransitives*) have (..) instead of (τ) for the second radical: as, מלא he was full, מלא, מלא, מלאתי—מלאת, מלאת, מלאת, &c. In such cases, the participle active of *Kal* has the same form as the third person *m. past*. Thus, מלא—whence מלאה, מלאות, מלאים. Thus likewise טמא he is unclean, or one that is unclean, טמאה, טמאים, טמאות—צמא he is thirsty, or one that is thirsty, צמאה, צמאים, צמאות.

Piel.

Inf. and *Imp.* מִצֵּי.—*Fut.* מִצֵּיִם, &c.—*Part. act.* מִצֵּיִם, &c.—*Part. pas.* מִצֵּיִם, &c.—*Past tense,* מִצֵּי, &c.

Puál.

Inf. מִצֵּי.—*Fut.* מִצֵּיִם, &c.—*Part.* מִצֵּי, &c.—*Past tense* מִצֵּי, &c.—מִצֵּיִם, מִצֵּיִם, מִצֵּיִם, &c.

Hiphil.

Inf. מִצֵּיִה.—*Imp.* מִצֵּיִה. &c.—*Fut.* מִצֵּיִם, &c.—*Part. act.* מִצֵּיִם.—*Part. pas.* מִצֵּיִם, &c.—*Past tense,* מִצֵּיִה, מִצֵּיִה, &c.—מִצֵּיִה, מִצֵּיִה, מִצֵּיִה, &c.

Hophal.

מִצֵּיִה or מִצֵּיִה in the same manner as מִצֵּיִה or מִצֵּיִה.

Hithpaël,

מִצֵּיִה, &c. like מִצֵּיִה.

7th CONJUGATION.

136. The Seventh Conjugation comprehends all

הַתְּגַלָּה, הַתְּגַלָּה*, &c.—*Part. act.* מְגַלֵּה.—*Part. pas.* מְגַלָּה, &c.
Past tense, הִגְלָה or הִגְלָה, הִגְלָתָה, הִגְלָתָה—הִגְלָה—הִגְלִיתִי, &c.
 הִגְלִיתָ.

Hophal.

Takes (ר) for the first vowel, and the radical ה follows the same rule as in the preceding branches: thus, הִגְלִיתָ, הִגְלִיתִי, &c. הִגְלָה, הִגְלָה, &c.

Hithpaël.

הִתְגַּלְּתָה, הִתְגַּלְּתִי, &c., הִתְגַּלְּתָה, &c.

137. The verbs הָיָה *to be*, חָיָה *to live*, belong to this conjugation; but they deviate in some measure from the preceding rules, as may be seen from the following examples:—

Inf. abs. הָיָה *to be*.—*Inf. cons.* הָיִיתָ, הָיִיתָ *in being*, הָיִיתָ, הָיִיתָ.

Imp. הֵיָהּ *be thou, m.*, הֵיָהּ or הֵיָהּ *f.*, הֵיָהּ *p. m.*, הֵיָהּ *f.*

Fut. הֵיָהּ or הֵיָהּ *I shall or will be*; הֵיָהּ or הֵיָהּ;
 הֵיָהּ *f.* הֵיָהּ or הֵיָהּ; הֵיָהּ or הֵיָהּ;
 הֵיָהּ *f.* הֵיָהּ or הֵיָהּ.

* And with *conversive* וַיַּגְלֵהוּ: וַיַּגְלֵהוּ *and he caused to turn*; וַיַּגְלֵהוּ
 (2 Kings ii.) *and he caused to see, i. e. he shewed.*

taken from 2 - 10, & ...

lit. "her mouth, i. e. a verbal answer from her"

Exercise.

בְּנִסְרִים¹ יָדַע הַנְּעָר קִרְאָה² אָבִיו וְאִמּוֹ : מָה הַדָּבָר
הַזֶּה עֲשִׂיתָ³ לָנֶפֶס לְבַלְתִּי⁴ קִרְאוֹת לָנֶפֶס : קוֹל קוֹרְאָה
בַּמְדַּבֵּר פִּנָּה⁵ הָרָדָף : גַּם לְמִקְהָר אֲנִי קָרוּאָה⁶ לָהּ עִם
הַמֶּלֶךְ : גָּקְרָא לְנַעֲרָה וְנִשְׂאָלָהּ⁷ אֶת־פִּיהָ : שָׁמַךְ עָלַיִנִי
גָּקְרָא : אֲנִי לֹא גָקְרָאתָ לְבֹאֵה⁸ אֶל הַמֶּלֶךְ זֶה שְׁלוֹשִׁים
יָוִם : הֲלֹא הִכְמָה תִּקְרָא וְתִבְוָנָה תִּתֵּן קוֹלָהּ : אֲזוֹ
תִּקְרָא וְיִחְזָה עֲנֶה⁹ : לָזֹאת יִקְרָא אִשָּׁה : אֲשֶׁרִי אָדָם
מִצֵּא הִכְמָה : גַּם צְפוּר¹⁰ מִצֵּאָה בַּיִת : דְּבִשׁ¹¹ מִצֵּאָתָּ
אֶכֶל הַדָּבָר¹² : לֵךְ מִצֵּא אֶת־הַחֲצִיִּים : עִם אֲשֶׁר תִּמְצָא
אֶת־אֱלֹהֶיךָ¹³ לֹא יִחִיהּ : תִּמְצָא שִׁפְחָתְךָ חֹן בְּעֵינֶיךָ¹⁴ :
אִם תִּמְצָא תִמְצָא בְּיָדוֹ וְהִגִּבְתָּ¹⁵ שְׂנִיִּים וְשִׁלֵּם¹⁶ :
גְּלַבְדָּתָ¹⁷ בְּבֵל וְזֹאת לֹא יָדַעְתָּ , גְּמִצָּאת וְגַם גְּתִפְשִׁתָּ¹⁸ :
שִׁפְתֶיךָ¹⁹ מְלֵאָה וְעַם²⁰ : יְמִינִם²¹ מְלֵאָה שְׂחָד²² : מְלֵאָה
קִרְנֶיךָ²³ שָׁמֶן : גְּמֵלָה בְּתֵינִי²⁴ שָׁלַל²⁵ : מְלֵאָה בְּתִיָּהֶם כָּל־
טוֹב²⁶ : חָטָא וְחָטָא אֶת־יִשְׂרָאֵל : גַּם אוֹתוֹ הִחְטִיֵּא
וְהִנְשִׂים הַנְּכַרִּים²⁷ : לֹא יִשְׁבֹּר בְּאַרְצָךָ פֶּן יִחְטִיֵּא אֶתְךָ

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¹ Before. ² R. יקרא ³ R. עשה to do. ⁴ Not. ⁵ R. פנה to turn, Pi. to clear away. ⁶ Called, invited. ⁷ שאל to ask. ⁸ To come. ⁹ ענה to answer. ¹⁰ A bird. ¹¹ Honey. ¹² י sufficient, enough. ¹³ עין. ¹⁴ Theft. ¹⁵ To pay. ¹⁶ לכד to catch. ¹⁷ תפיש to lay hold of. ¹⁸ שפה lip. ¹⁹ Anger. ²⁰ The right hand. ²¹ A bribe. ²² קרן a horn. ²³ בית. ²⁴ Spoil, plunder. ²⁵ Goods, riches. ²⁶ To sin. ²⁷ Strange.

לי : ראה²⁸ זה מצאתי : ראה ראיתי את-עני עמי :
 דעי וראי מה תעשי²⁹ : צאנה³⁰ וראנה בנות ציון :
 און שמעת נעין ראה יהוה עשה גם-שניהם³¹ : מה
 ראית בי עשית את-הדבר הזה : ראה כי לא געשית
 עתה³² : עתה תראה אשר לעשה להם : עיני עורם³³
 תראנה : באורך גראה אור : אלהי אבות כם גראה
 אלי : היום אראה אליו : מעשים³⁴ אשר לא עשה
 עשיתו עמרי : הנה הראה אלהים אתי גם את-זרעך :
 אתה הראית לדעת : את-אויביהם כפה³⁵ היס : כלמה³⁶
 כפה פני : ארין אל תבסי דמי : בחשך שמו כפה :
 הזקנים³⁷ מבסים בשקים³⁸ : הבהמה הבקר והצאן אל-
 ימעמו³⁹ מאומה⁴⁰ , אל-ירעו⁴¹ ומים אל-ישתו⁴² ויתבסו
 שקים ויקראו אל-אלהים בחזקה⁴³ וישבו⁴⁴ איש⁴⁵ מדרבו
 הרעה :

²⁸ ראה to see. ²⁹ עשה to do. ³⁰ יצא to go out. ³¹ Both. ³² עזה
 advice. ³³ עור a blind man. ³⁴ מעשה work, deed. ³⁵ כפה to cover.
³⁶ Shame. ³⁷ זקן an old man. ³⁸ A sack, sack-cloth. ³⁹ טעם to
 taste. ⁴⁰ Any-thing. ⁴¹ רעה to feed. ⁴² שתה to drink. ⁴³ With
 force, vehemently. ⁴⁴ ישוב to return. ⁴⁵ Each.

8th CONJUGATION.

138. The Eighth Conjugation comprehends verbs
 whose second and third radical are the same ; as,
 כָּדַד to measure, סָבַב to surround.

The second radical is mostly dropped, and its vowel transferred to the first radical. The deficiency of the second is indicated by *dagesh* in the third radical, in all cases where it has a vowel. In many parts of the verb, however, the second radical is retained, and conjugated like the perfect verb פָּקַד .

Kal.

Inf. abs. סָבַב or כָּב to turn about, surround.—*Inf. cons.* סָבֵב , סָבְבִי *, סָבְבוּ , סָבֵבְךָ , סָבֵבְנוּ or לְסָבֵב , לְסָבֵבְךָ .—*Imp.* סָבֵב , סָבְבִי *, סָבְבוּ , סָבֵבְךָ , סָבֵבְנוּ †.—*Fut.* סָבֵב §‡, תִּסָּבֵב , תִּסָּבֵבְנִי , תִּסָּבֵבְךָ , תִּסָּבֵבְנוּ , תִּסָּבֵבְכֶם , תִּסָּבֵבְנוּ §, יִסָּבֵב , תִּסָּבֵבְנִי .—*Part. act.* סָבֵב , סָבֵבָה , סָבֵבִים , סָבֵבִים ; or like the perfect verb, סָבֵב , סָבֵבָה or סָבֵבְתָה , סָבֵבְתָה , סָבֵבְתֵינוּ .—*Part. pas.* סָבֵבִים , סָבֵבְתָה , סָבֵבְתֵינוּ .—*Past tense*, סָבַב ||, סָבַבָה , סָבַבְתָּ ; סָבַבְתָּ , סָבַבְתָּ , סָבַבְתֵינוּ .

* Sometimes with short (τ): as, רָגַבְתָּ sing or *exult thou, f.* (Isa. liv. 1.) רָגַבְתֶּם *m. pl.*

† The long vowel ($_$) is changed into (v) because a long vowel cannot form a compound syllable without the accent; and as the accent can never come on the *ante-penultimate*, the long vowel must necessarily be changed. (See Part I. p. 79.)

‡ The prefixes נ , ת , י , א , have long (τ), except the second and third persons *f. pl.*

§ ($_$) is changed into (v) for the reason stated before. For the same reason is ($_$) changed into short (τ), with *conversive* ו : as, יִסָּבֵב he shall surround, וְיִסָּבֵב and he surrounded, וְיִסָּבֵבְךָ .

|| Or סָבַב , like the perfect verb. In the same manner, יִסָּבֵב he imagined, intended, יִסָּבֵבְתָה , יִסָּבֵבְתֵינוּ .

Niphâl.

Inf. הִפְסַב, הִפְסַב, &c.—*Imp.* הִפְסַב or הִפְסַב, הִפְסַב, הִפְסַב, הִפְסַב.—*Fut.* יִפְסַב, תִּפְסַב, תִּפְסַב, &c.—*Part.* נִפְסַב or נִפְסַב, נִפְסַב, נִפְסַב, &c.—*Past tense,* נִפְסַב or נִפְסַב, נִפְסַב, נִפְסַב, &c.—*Part. päs.* נִפְסַב, נִפְסַב, נִפְסַב, &c.

Piël, Puâl, and Hithpaël

Are conjugated either like perfect verbs, as, סָבַב *to bring about, to cause*; § הִלַּל *to praise* קָלַל *to curse*, הִלַּל *he praised*, הִלַּלְתִּי, &c. הִלַּל *he was praised*, הִלַּלְתִּי *I was praised*, הִתְהַלַּל *he praised himself, boasted*.—*Part.* מְהַלַּל, מְהַלַּל, מְהַלַּל, &c.—*Imp.* הִלַּל, הִלַּל, הִלַּל, &c. הִתְהַלַּל, הִתְהַלַּל, &c., and *Fut.* יִהַלַּל, יִהַלַּל, יִהַלַּל, &c. Or they are conjugated like verbs of the fifth conjugation (ע"ו). Thus *Inf.* סוּבַב *to go about, encompass*; הוֹלַל *to make foolish, frantic, to act without reason*.—*Imp.* סוּבַב, סוּבַב, &c.—*Fut.* יִסּוּבַב, &c.—*Part. act.* מְסוּבַב, &c.—*Part. päs.* מְסוּבַב.—

* Or with (..) ; as, הִמַּס *to be melted*.

† Or with (—) יִתָּמָם *I shall be finished, completed*, תִּתָּמָם, יִתָּמָם ; or with (-) : as, יִפְדָּה *he shall be measured*. In a few instances without *dagesh* ; as, יִהְיֶה *I shall be light*, i. e. *not esteemed*, יִהְיֶה.

‡ Sometimes with ו : as, נִגְּלוּ *he was rolled*, נִגְּלוּ *they were rolled together*.

§ Hence the Rabbinical, סָבָה *a cause*.

|| Hence *Hallelujah*, הִלְלוּהוּ i. e. *Praise ye the Lord*.

Past tense, כוּבַב, כוּבְבָהּ, כוּבְבוּ, כוּבְבֹתָי, &c.—*PŪAL*,
Inf. כוּבֵב.—*Fut.* יִכְוֹב.—*Past tense*, סוּבַב, סוּבְבָהּ, &c.—
HITHPAEL, הִסְתוּבַב; or from גָּלַל—הִתְגוּלַל he rolled
 himself.

Hiphil.

הִסְבֵּב.—*Imp.* הִסְבֵּב, הִסְבֵּבִי, &c.—*Fut.* יִסְבֵּב, יִסְבֵּבִי, &c.—*Part. act.* מְסַבֵּב, מְסַבֵּבָהּ, &c.—*Part. pas.* מְסוּבֵב, מְסוּבֵבָהּ, &c.—*Past tense*, הִסְבֵּב, הִסְבֵּבָהּ, הִסְבֵּבוּ, הִסְבֵּבֹתָי, &c.

Hophal.

Inf. הִהוּסַב.—*Fut.* יִהוּסַב, יִהוּסַבִי, &c.—*Part.* הִהוּסַב, הִהוּסַבָהּ, &c.—*Past tense*, הִהוּסַב, הִהוּסַבָהּ, הִהוּסַבוּ, הִהוּסַבֹתָי, &c.

Exercise.

רַבִּי לָכֶם סַב אֶת־הָהָר הַזֶּה : עָבְרוּ וְסַבּוּ אֶת־הָעִיר :
 בַּיּוֹם הַשְּׁבִיעִי תִסְבּוּ אֶת־הָעִיר שֶׁבַע פְּעָמִים* : לֹא גָסַב
 עַד בָּאוּ פֹה : סַבְתֶּם אֶת־הַמָּקוֹם : וְגָסַבֶּה אֶת־הַר־שְׁעֵיר
 יָמִים רַבִּים* : אֲנִי הוֹלֵךְ לְמִדָּה⁴ אֶת־יְרוּשָׁלַיִם⁵ לְרֵאוֹת

¹ Much, enough. ² Seven times. ³ Many. ⁴ מִדָּה to measure ;
 in *Hith.* to stretch one's self. ⁵ Jerusalem.

* Or with (-) : as, הִלְקֵל he caused to be light, הִמְרֵר he made bitter.

כָּמָה אָרְבָּה וְכַמָּה רָחֲבָה : מִן הַפְּרָה הַזֹּאת תִּמְוֹר :
 סָבַב אֶל רוּחַ הַיָּם מְרַד חֲמִישׁ מֵאוֹת קָנִים : וַיִּמְד אֶת
 הַשָּׁעַר : הַיּוֹם גִּלּוֹתָי⁶ אֶת־הַרְפַּת מִצְרַיִם מֵעַלֵיכֶם : גִּלּוֹף
 אֲבָנִים גְּדֹלִים עַל פִּי הַמַּעְרָה : נִסְבּוּ בְּתֵיהֶם לְאַחֲרֵי
 וַיִּגְלוּ⁷ בַּסָּפֶר הַשָּׁמַיִם וְכָל צְבָאָם יְבוּלִי פִּנְבַּל עָלָה
 מִגִּבּוֹן⁸ : פְּחוּל הַיָּם אֲשֶׁר לֹא יִמְד וְלֹא יִסְפֹּר⁹ : אִם
 יִמְדוּ שָׁמַיִם מִלְּמַעְלָה וַיִּתְקַרְרוּ¹⁰ מוֹסְרֵי־אָרֶץ לְמַטָּה גַם
 אֲנִי אִמָּאִם¹¹ בְּכַל־זֶרַע יִשְׂרָאֵל : שִׁבְעַת פְּעָמִים בַּיּוֹם הִלְלֵתָי¹²
 אוֹתָךְ : בְּאֵלֵהֶם הִלְלֵנִי כָּל־הַיּוֹם : הִקְלִי אֱלֹהֶיךָ צִיּוֹן :
 אֲהַלְלָה שֵׁם אֱלֹהִים בְּשִׁיר : לֹא הִמְתִּים¹³ יְהוָה הִלְלוּ יְהוָה
 לְפִי שִׁבְלוּ¹⁴ : הִלְלֵ אִישׁ : כָּל־הַנְּשָׁמָה¹⁵ תִּתְהַלֵּל יְהוָה : רְנֵי¹⁶
 וַיִּשְׁמְחֵי בֵּת צִיּוֹן : רְנֵי שָׁמַיִם וְגִילֵי¹⁷ אָרֶץ : הִקְיִצּוּ¹⁸ וַרְנֵנּוּ
 שִׁבְנֵי¹⁹ עָפָר²⁰ : פְּתַנְיָה אֲלֻבִּישׁ²¹ יִשָּׁע²² וְחַסְדֵי־הָ²³ רֵנָן
 וַרְנֵנּוּ : אִזּוּ יִדְלַג²⁴ כְּאֵיל פִּפְחָה²⁵ וְתָרוּ לְשׁוֹן אֵילִם²⁶ תִּרְנָן
 לְשׁוֹנֵי צִדְקָךְ : תִּרְנֵנָה שִׁפְתֵי²⁷ : לֹא יִרְנָן :
 מוֹצִיא בְּקֶר וַעֲרַב תִּרְנֵן : לֵב אֲלֻמָּנָה אֲרֵנִין : הִנֵּה

6 גָּלַל to roll, roll away, remove, in *Hith.* to roll one's self, to wal-
 low. 7 נָבַל to wither, waste. 8 The vine. 9 סָפַר to number.
 10 תָּקַר to search. 11 מָאִם to despise. 12 הִלַּל to praise; in *Hith.* to
 praise one's self, to boast. 13 A dead person. 14 Sense, under-
 standing. 15 Soul. 16 רָנַן to shout, to sing. 17 גִּיל to rejoice.
 18 Awake. 19 שִׁבָּן one that dwells. 20 Dust. 21 לָבַשׁ to dress, to
 clothe. 22 Salvation. 23 A pious man. 24 דָּלַג to jump. 25 The
 lame. 26 Dumb. 27 גַּרְם a vineyard.

*for the force of ל in הַלְלָה see "Guide" p. 1. 2
 & also note + in 8 I doubt if there upon that he*



TABLE XI.

Exhibiting all the Infinitive and Imperative Moods of the Perfect and Imperfect Verbs, Primitive as well as Derivative, at one view.

INFINITIVE MOODS.

קפוליס Eighth Conjugation	גחי ליה Seventh Conjugation	גחי ליא Sixth Conjugation	גחי עו Fifth Conjugation	גחי פ' Fourth Conjugation	גחי פא Third Conjugation	הסרים Second Conjugation	השמים First Conjugation	
כב &c.	גלה גלות &c. בגלות	מצא &c. במצא	קום &c. בקום	ישב שבת &c. בשבת	אכל &c. האכל	נש נשת &c. הנשת	למד לר &c. הלמד	} Kal.
הקב &c.	הגלה הגלות &c. בהגלות	המצא &c. בהמצא	הקום &c. בהקום	הישב &c. בהישב	האכל &c. בהאכל	הנש &c. בהנש	הלמד &c. בהלמד		} Niph.
כב &c.	גלה גלות &c. בגלות	מצא &c. במצא	קום &c. בקום	ישב &c. בישב	אכל &c. האכל	נש &c. הנש	למד &c. הלמד	} Pi.
הקב &c.	הגלה גלות &c. בהגלות	המצא &c. בהמצא	הקום &c. בהקום	הישב &c. בהישב	האכל &c. בהאכל	הנש &c. בהנש	הלמד &c. בהלמד		} Pu.
הקב &c.	הגלה גלות &c. בהגלות	המצא &c. בהמצא	הקום &c. בהקום	הישב &c. בהישב	האכל &c. בהאכל	הנש &c. בהנש	הלמד &c. בהלמד	} Hiph.
הקב &c.	הגלה גלות &c. בהגלות	המצא &c. בהמצא	הקום &c. בהקום	הישב &c. בהישב	האכל &c. בהאכל	הנש &c. בהנש	הלמד &c. בהלמד		} Hoph.
הקב &c.	הגלה גלות &c. בהגלות	המצא &c. בהמצא	הקום &c. בהקום	הישב &c. בהישב	האכל &c. בהאכל	הנש &c. בהנש	הלמד &c. בהלמד	} Hit.
הקב &c.	הגלה גלות &c. בהגלות	המצא &c. בהמצא	הקום &c. בהקום	הישב &c. בהישב	האכל &c. בהאכל	הנש &c. בהנש	הלמד &c. בהלמד	

IMPERATIVE MOODS.

כב	גלה	מצא	קום	ישב	אכל	נש	למד	} Kal.
כבי	גלי	מצא	קומי	שב	אכל	נשי	למדי	
כבו	גלו	מצאו	קומו	שבו	אכלו	נשו	למדו	} Niph.
סבינה	גלינה	מצאנה	קומנה	שבנה	אכלנה	נשנה	למדנה	
הקב	הגלה	המצא	הקום	הישב	האכל	הנש	הלמד	} Hiph.
הקבי	הגלי	המצא	הקומי	הישבי	האכלי	הנשי	הלמדי	
הקבו	הגלו	המצאו	הקומו	הישבו	האכלו	הנשו	הלמדו	} Hit.
הסבינה	הגלינה	המצאנה	הקומנה	הישבנה	האכלנה	הנשנה	הלמדנה	
כב	גלה	מצא	קום	ישב	אכל	נש	למד	} Pi.
כבי	גלי	מצא	קומי	שב	אכל	נשי	למדי	
כבו	גלו	מצאו	קומו	שבו	אכלו	נשו	למדו	} Pu.
סבינה	גלינה	מצאנה	קומנה	שבנה	אכלנה	נשנה	למדנה	
הקב	הגלה	המצא	הקום	הישב	האכל	הנש	הלמד	} Hiph.
הקבי	הגלי	המצא	הקומי	הישבי	האכלי	הנשי	הלמדי	
הקבו	הגלו	המצאו	הקומו	הישבו	האכלו	הנשו	הלמדו	} Hit.
הסבינה	הגלינה	המצאנה	הקומנה	הישבנה	האכלנה	הנשנה	הלמדנה	
הסביבו	התגלה	התמצא	התקום	התישב	התאכל	התנש	התלמד	} Hiph.
הסביבי	התגלי	התמצא	התקומי	התישבי	התאכלי	התנשי	התלמדי	
הסביבו	התגלו	התמצאו	התקומו	התישבו	התאכלו	התנשו	התלמדו	} Hit.
הסביבנה	התגלינה	התמצאנה	התקומנה	התישבנה	התאכלנה	התנשנה	התלמדנה	

* מנשת נשית נשית בשבת. The rest of the infinitives are varied in the same manner: thus, מלמד ללמד מלמד הלמד &c.





TABLE XIII.

Exhibiting the Participles of all the Perfect and Imperfect Verbs, Primitive as well as Derivative, at one view.

	שמיני Eighth Conjugation	שביעי Seventh Conjugation	ששי Sixth Conjugation	חמי עשר Fifth Conjugation	רביעי Fourth Conjugation	שלישי Third Conjugation	שני Second Conjugation	ראשון First Conjugation	בינוני Participle
Act.	סב	גולה	מוצא	קם	ישוב	אובל	גוש	לכד	Kaf.
	קבה	גולה	מוצא	קם	ישובה	אובלה	גושה	לכדה	
	—	—	מוצאת	—	ישובת	אובלת	גושת	לכדת	
	קבים	גולים	מוצאים	קמים	ישובים	אובלים	גושים	לכדים	
	קבות	גולות	מוצאות	קמות	ישובות	אובלות	גושות	לכדות	
	קבוב	גולוי	מוצאי	קום	ישוב	אובל	גוש	לכוד	
	קבובה	גולויה	מוצאה	קומה	ישובה	אובלה	גושה	לכודה	
	קבובים	גוליים	מוצאים	קומים	ישובים	אובלים	גושים	לכודים	
קבובות	גוליות	מוצאות	קומות	ישובות	אובלות	גושות	לכודות		
Act.	קב ס	נגלה	נמצא	נקום	נשקב	נאכל	נש	נלמד	Niphal.
	נקבה	נגלה	נמצאה	נקומה	נשקבה	נאכלה	נשה	נלמדה	
	—	נגלית	נמצאת	נקומת	נשקבת	נאכלת	נשת	נלמדת	
	קבים	נגלים	נמצאים	נקומים	נשקבים	נאכלים	נשים	נלמדים	
	קבות	נגלות	נמצאות	נקומות	נשקבות	נאכלות	נשות	נלמדות	
	קבוב	נגלוי	נמצאי	נקום	נשקב	נאכל	נש	נלמד	
	קבובה	נגלויה	נמצאה	נקומה	נשקבה	נאכלה	נשה	נלמדה	
	קבובים	נגליים	נמצאים	נקומים	נשקבים	נאכלים	נשים	נלמדים	
קבובות	נגליות	נמצאות	נקומות	נשקבות	נאכלות	נשות	נלמדות		
Act.	מסובב	מגלה	ממצא	מקום	מישב	מאכל	מנש	מלמד	Piel.
	מסובבה	מגלה	ממצאה	מקומה	מישבה	מאכלה	מנשה	מלמדה	
	מסובבת	—	ממצאת	מקומת	מישבת	מאכלת	מנשת	מלמדת	
	מסובבים	מגלים	ממצאים	מקומים	מישבים	מאכלים	מנשים	מלמדים	
	מסובבות	מגלות	ממצאות	מקומות	מישבות	מאכלות	מנשות	מלמדות	
	מסובב	מגלוי	ממצאי	מקום	מישב	מאכל	מנש	מלמד	
	מסובבה	מגלויה	ממצאה	מקומה	מישבה	מאכלה	מנשה	מלמדה	
	מסובבים	מגליים	ממצאים	מקומים	מישבים	מאכלים	מנשים	מלמדים	
מסובבות	מגליות	ממצאות	מקומות	מישבות	מאכלות	מנשות	מלמדות		
Act.	סובב	גלה	מצא	קום	שב	אכל	נש	למד	Pu'al.
	סובבה	גלה	מצאה	קומה	שבה	אכלה	נשה	למדה	
	סובבים	גלים	מצאים	קומים	שבים	אכלים	נשים	למדים	
	סובבות	גלות	מצאות	קומות	שבות	אכלות	נשות	למדות	
Act.	מסב	מגלה	ממצא	מקום	מושב	מאכל	מנש	מלמד	Hiphil.
	מסבה	מגלה	ממצאה	מקומה	מושבה	מאכלה	מנשה	מלמדה	
	—	—	ממצאת	—	מושבת	מאכלת	מנשת	מלמדת	
	מסבים	מגלים	ממצאים	מקומים	מושבים	מאכלים	מנשים	מלמדים	
	מסבות	מגלות	ממצאות	מקומות	מושבות	מאכלות	מנשות	מלמדות	
	מסב	מגלוי	ממצאי	מקום	מושב	מאכל	מנש	מלמד	
	מסבה	מגלויה	ממצאה	מקומה	מושבה	מאכלה	מנשה	מלמדה	
	מסבים	מגליים	ממצאים	מקומים	מושבים	מאכלים	מנשים	מלמדים	
מסבות	מגליות	ממצאות	מקומות	מושבות	מאכלות	מנשות	מלמדות		
Act.	הסב	הגלה	המצא	הקום	השב	האכל	הנש	הלמד	Hophal.
	הסבה	הגלה	המצאה	הקומה	השבה	האכלה	הנשה	הלמדה	
	הסבים	הגלים	המצאים	הקומים	השבים	האכלים	הנשים	הלמדים	
	הסבות	הגלות	המצאות	הקומות	השבות	האכלות	הנשות	הלמדות	
Act.	מסובב	מגלה	ממצא	מקום	מתישב	מתאכל	מתנש	מתלמד	Hithpa'al.
	מסובבה	מגלה	ממצאה	מקומה	מתישבה	מתאכלה	מתנשה	מתלמדה	
	מסובבת	—	ממצאת	מקומת	מתישבת	מתאכלת	מתנשת	מתלמדת	
	מסובבים	מגלים	ממצאים	מקומים	מתישבים	מתאכלים	מתנשים	מתלמדים	
מסובבות	מגלות	ממצאות	מקומות	מתישבות	מתאכלות	מתנשות	מתלמדות		



Exhibiting the Past Tenses of all the Perfect and Imperfect, Verbs Primitive as well as Derivative, at one view.

שמיים First Conjugation.	הסדרים Second Conjugation.	נח' פ"א Third Conjugation.	נח' פ"ב Fourth Conjugation.	נח' ע"י Fifth Conjugation.	נח' ל"א Sixth Conjugation.	נח' ל"ה Seventh Conjugation.	קפילים Eighth Conjugation.
לפנת' I לפנת' ת. He למד' He לפדה' She לפרנו' We לפרתם' You לפרו' They	נפשתי' I נפשתי' ת. He נפש' He נפשתי' She נפשנו' We נפשתם' You נפשו' They	אכלתי' I אכלתי' ת. He אכל' He אכלתי' She אכלנו' We אכלתם' You אכלו' They	ישבתי' I ישבתי' ת. He ישב' He ישבתי' She ישבנו' We ישבתם' You ישבו' They	קבתי' I קבתי' ת. He קם' He קבתי' She קבנו' We קבתם' You קמו' They	קצאתי' I קצאתי' ת. He קצא' He קצאתי' She קצאנו' We קצאתם' You קצאו' They	נלתי' I נלתי' ת. He נלה' He נלתי' She נלנו' We נלתם' You נלו' They	כפתי' I כפתי' ת. He כב' He כפתי' She כפנו' We כפתם' You כפו' They
לפנת' I לפנת' ת. He למד' He לפדה' She לפרנו' We לפרתם' You לפרו' They	נפשתי' I נפשתי' ת. He נפש' He נפשתי' She נפשנו' We נפשתם' You נפשו' They	נאכלתי' I נאכלתי' ת. He נאכל' He נאכלתי' She נאכלנו' We נאכלתם' You נאכלו' They	נושבתי' I נושבתי' ת. He נושב' He נושבתי' She נושבנו' We נושבתם' You נושבו' They	נקובתי' I נקובתי' ת. He נקום' He נקובתי' She נקובנו' We נקובתם' You נקמו' They	נמצאתי' I נמצאתי' ת. He נמצא' He נמצאתי' She נמצאנו' We נמצאתם' You נמצאו' They	ננלתי' I ננלתי' ת. He ננלה' He ננלתי' She ננלנו' We ננלתם' You ננלו' They	נכפתי' I נכפתי' ת. He נכב' He נכפתי' She נכפנו' We נכפתם' You נכפו' They
לפנת' I לפנת' ת. He למד' He לפדה' She לפרנו' We לפרתם' You לפרו' They	נפשתי' I נפשתי' ת. He נפש' He נפשתי' She נפשנו' We נפשתם' You נפשו' They	אכלתי' I אכלתי' ת. He אכל' He אכלתי' She אכלנו' We אכלתם' You אכלו' They	ישבתי' I ישבתי' ת. He ישב' He ישבתי' She ישבנו' We ישבתם' You ישבו' They	קובמתי' I קובמתי' ת. He קום' He קובמתי' She קובמנו' We קובמתם' You קובמו' They	מצאתי' I מצאתי' ת. He מצא' He מצאתי' She מצאנו' We מצאתם' You מצאו' They	נלתי' I נלתי' ת. He נלה' He נלתי' She נלנו' We נלתם' You נלו' They	סובכתי' I סובכתי' ת. He סובכ' He סובכתי' She סובכנו' We סובכתם' You סובכו' They
לפנת' I לפנת' ת. He למד' He לפדה' She לפרנו' We לפרתם' You לפרו' They	נפשתי' I נפשתי' ת. He נפש' He נפשתי' She נפשנו' We נפשתם' You נפשו' They	אכלתי' I אכלתי' ת. He אכל' He אכלתי' She אכלנו' We אכלתם' You אכלו' They	ישבתי' I ישבתי' ת. He ישב' He ישבתי' She ישבנו' We ישבתם' You ישבו' They	קובמתי' I קובמתי' ת. He קום' He קובמתי' She קובמנו' We קובמתם' You קובמו' They	מצאתי' I מצאתי' ת. He מצא' He מצאתי' She מצאנו' We מצאתם' You מצאו' They	נלתי' I נלתי' ת. He נלה' He נלתי' She נלנו' We נלתם' You נלו' They	סובכתי' I סובכתי' ת. He סובכ' He סובכתי' She סובכנו' We סובכתם' You סובכו' They
לפנת' I לפנת' ת. He למד' He לפדה' She לפרנו' We לפרתם' You לפרו' They	הנשיתי' I הנשיתי' ת. He הנש' He הנשיתי' She הנשנו' We הנשיתם' You הנשיו' They	האכלתי' I האכלתי' ת. He האכל' He האכלתי' She האכלנו' We האכלתם' You האכלו' They	הושבתי' I הושבתי' ת. He הושב' He הושבתי' She הושבנו' We הושבתם' You הושבו' They	הקובמתי' I הקובמתי' ת. He הקום' He הקובמתי' She הקובמנו' We הקובמתם' You הקובמו' They	המצאתי' I המצאתי' ת. He המצא' He המצאתי' She המצאנו' We המצאתם' You המצאו' They	הנלתי' I הנלתי' ת. He הנלה' He הנלתי' She הנלנו' We הנלתם' You הנלו' They	הסבכתי' I הסבכתי' ת. He הסבכ' He הסבכתי' She הסבכנו' We הסבכתם' You הסבכו' They
לפנת' I לפנת' ת. He למד' He לפדה' She לפרנו' We לפרתם' You לפרו' They	הנשיתי' I הנשיתי' ת. He הנש' He הנשיתי' She הנשנו' We הנשיתם' You הנשיו' They	האכלתי' I האכלתי' ת. He האכל' He האכלתי' She האכלנו' We האכלתם' You האכלו' They	הושבתי' I הושבתי' ת. He הושב' He הושבתי' She הושבנו' We הושבתם' You הושבו' They	הקובמתי' I הקובמתי' ת. He הקום' He הקובמתי' She הקובמנו' We הקובמתם' You הקובמו' They	המצאתי' I המצאתי' ת. He המצא' He המצאתי' She המצאנו' We המצאתם' You המצאו' They	הנלתי' I הנלתי' ת. He הנלה' He הנלתי' She הנלנו' We הנלתם' You הנלו' They	הוסבכתי' I הוסבכתי' ת. He הוסבכ' He הוסבכתי' She הוסבכנו' We הוסבכתם' You הוסבכו' They
התלמדתי' I התלמדתי' ת. He התלמד' He התלמדתי' She התלמדנו' We התלמדתם' You התלמדו' They	התנשיתי' I התנשיתי' ת. He התנש' He התנשיתי' She התנשנו' We התנשיתם' You התנשיו' They	התאכלתי' I התאכלתי' ת. He התאכל' He התאכלתי' She התאכלנו' We התאכלתם' You התאכלו' They	התושבתי' I התושבתי' ת. He התושב' He התושבתי' She התושבנו' We התושבתם' You התושבו' They	התקובמתי' I התקובמתי' ת. He התקום' He התקובמתי' She התקובמנו' We התקובמתם' You התקובמו' They	התמצאתי' I התמצאתי' ת. He התמצא' He התמצאתי' She התמצאנו' We התמצאתם' You התמצאו' They	התנלתי' I התנלתי' ת. He התנלה' He התנלתי' She התנלנו' We התנלתם' You התנלו' They	הסובכתי' I הסובכתי' ת. He הסובכ' He הסובכתי' She הסובכנו' We הסובכתם' You הסובכו' They

יְדִי עִמָּךְ לְהִסָּב אֵלַיךְ אֶת־כָּל יִשְׂרָאֵל : אַתָּה הַסִּבְתָּ
 אֶת־לִבְּךָ : הִסָּבִי עֵינַיךְ מִנְּגִדִי : וַיִּסָּב ° אֱלֹהִים אֶת־הָעַם :
 אֵל תִּתְהַלֵּל בְּיוֹם מָחָר כִּי לֹא תִדְעַ מַה יַּלְד יוֹם : בָּרוּב
 עֲשָׂרָם יִתְהַלֵּל : אֵל יִתְהַלֵּל הַכֶּם בְּהִקְמָתוֹ וְאֵל יִתְהַלֵּל
 הַגְּבוּר בְּגִבּוֹרָתוֹ אֵל יִתְהַלֵּל עֲשִׂיר בְּעֲשָׂרוֹ כִּי אִם־זִוְאוֹת
 יִתְהַלֵּל הַמִּתְהַלֵּל הַשֶּׁבַל²⁸ וַיִּדְעַ אֹתִי : וַיִּתְמַדֵּר ° עַל
 הַיָּלָד שֶׁלֹּשׁ פְּעָמַיִם : וַעֲמָשָׂא²⁹ מִתְגַּלֵּל בָּדָם בְּתוֹךְ
 הַמִּסְלָה³⁰ : וַיִּירָאוּ ° הָאֲנָשִׁים כִּי הוּבָאוּ בֵּית יוֹסֵף וַיֹּסֶף וַיֹּאמְרוּ °
 עַל־דָּבָר³¹ הַכֶּסֶף הַשֶּׁבַל בְּאִמְתָּחַתִּי³² בַּתְּחִלָּה³³ אֲנַחְנוּ
 מְרֻבָּאִים לְהַתְגַּלֵּל עָלֵינוּ וְלְהַתְנַפֵּל עָלֵינוּ וְלִקְחַת אֹתָנוּ
 לְעַבְדֵיִם וְאֶת־חֲמֹרֵינוּ :

²⁸ To understand, to contemplate. ²⁹ And Amasa. ³⁰ A way, highway. ³¹ On account of. ³² אִמְתָּחַת a sack. ³³ At first.

The accompanying Tables, containing paradigms of the verbs of the several conjugations, are so constructed, that the student may at one view see the distinguishing characteristic of each conjugation and its several branches.

Table XI. contains all the Infinitive and Imperative Moods of the eight conjugations.

Table XII. contains all the Future Tenses.

Table XIII. contains all the Participles.

Table XIV. contains all the Past Tenses.

CHAPTER VII.

DOUBLY IMPERFECT VERBS.

139. From the preceding exposition of the Hebrew verbs, it appears that the differences between the perfect and imperfect verbs, arise from the latter having either (נ), or one of the *quiescents* י, ו, ה, א, as a constituent part of their *roots*. But the root may have both נ and one of the *quiescents*, at the same time, as radicals—as, for instance, נָטַע to bear, to carry, to lift up; נָטַח to stretch out, bend, incline;—or it may have two *quiescents*: as, אָבַח to be willing, to consent; יָצַא to issue, to go out; יָרָא to fear; יָרָה to throw, to dart; בּוֹא to come. In such cases, the verbs are said to be doubly imperfect; and they will be subject, at the same time, to the rules specified under the several conjugations to which each letter has a reference.

Thus, for instance, the נ of נָטַע will be regulated by the rules laid down under the second conjugation (p. 127), and we shall have for the future נִטְעַן (for נִטְעִין), and א will be regulated by the rules laid down under the sixth conjugation (p. 142); and hence אִטְעֵן, with (ט) under the second radical, instead of אִטְעֵן or אִטְעֵן. Thus, likewise, the א of אָבַח will follow the rules of the third conjugation, and we shall, therefore, have in the future אֶבְחֶה I shall be willing, תֵּאבְחֶה, &c.; whilst the ה will follow the rules of the seventh conjugation; and we shall have in the past tense, אֶבְחֵת, אֶבְחֵת in the same manner as from גָּלַח, גָּלֵחַ, גָּלֵחַ, &c. This will appear still more clear from the following examples, in which the leading words of the several verbs are given, leaving it to the student to fill up the rest by way of exercise.

140. First radical נ, and third נ: as, נָשַׁן *to carry*.

Kal.

Inf. abs. נָשַׁן.—*Cons.* נָשַׁן or שָׁנַת, שָׁנַת, שָׁנַת, &c.—*Imp.* נָשֵׁן, שָׁנֵן, &c.—*Fut.* נָשִׁיף, &c.—*Part. act.* נָשִׁיף, &c.—*Part. pas.* נָשִׁיף.—*Past tense*, נָשַׁן, &c. שָׁנַת.

Niphál.

Inf. נִשְׁנָה *to be carried*, נִשְׁנָה, &c.—*Imp.* נִשְׁנֵה, &c.—*Fut.* נִשְׁנִיף, &c.—*Part. act.* נִשְׁנֵף, נִשְׁנֵף, &c.—*Past tense*, נִשְׁנָה, נִשְׁנָה, נִשְׁנָה, &c.

Piel.

Inf. נִשְׂאָה *to exalt*, נִשְׂאָה, &c.—*Imp.* נִשְׂאֵה, &c.—*Fut.* נִשְׂאִיף.—*Part. act.* נִשְׂאֵף.—*Part. pas.* נִשְׂאֵף.—*Past tense*, נִשְׂאָה—נִשְׂאָה, &c.

Puál.

Inf. נִשְׂאָה*.—*Fut.* נִשְׂאִיף.—*Part.* נִשְׂאֵף.—*Past tense*, נִשְׂאָה, נִשְׂאָה, &c.

Hiphil.

Inf. שָׁנַה or נָשַׁה *to cause to bear*.—*Imp.* שָׁנֵה.—*Fut.* שָׁנִיף.—*Part. act.* שָׁנֵף.—*Part. pas.* שָׁנֵף.—*Past tense*, שָׁנַה—שָׁנַה, שָׁנַה, שָׁנַה, &c.

Hophál.

Inf. נִשְׁנָה.—*Fut.* נִשְׁנִיף.—*Part.* נִשְׁנֵף.—*Past tense*, נִשְׁנָה, נִשְׁנָה—נִשְׁנָה.

Hithpaël.

Inf. הִתְנַשֵּׂא to exalt one's self.—*Imp.* הִתְנַשֵּׂא.—*Fut.* הִתְנַשֵּׂא.—*Part. act.* מְתַנַּשֵּׂא.—*Past tense,* הִתְנַשֵּׂא—הִתְנַשֵּׂאתי.

141. First radical נ, and third ה: as, נָטָה to incline, to stretch out.

Kal.

Inf. נָטָה—נָטוּת, נִטְוֶה.—*Imp.* נָטָה, *f.* נָטִי.—*Fut.* נָטֶה or נָטִי.—*Part. act.* נֹטֵה, *f.* נֹטֶה.—*Part. pas.* נֻטַּי, *f.* נֻטִי.—*Past tense,* נָטָה, נָטַתְּ—נָטִיתִי.

Niphâl.

Inf. הִנָּטָה—הִנָּטוּת.—*Imp.* הִנָּטָה.—*Fut.* הִנָּטֶה.—*Part. act.* הֹנֵט, *f.* הֹנֶט.—*Past tense,* הִנָּטָה, הִנָּטַתְּ—הִנָּטִיתִי.

Piel.

Inf. נִטַּתְּ—נִטּוּת*.—*Imp.* נִטַּה.—*Fut.* נִטְּה.—*Part. act.* נֹטֵט, *f.* נֹטֶט.—*Part. pas.* נֻטַּתְּ.—*Past tense,* נִטַּתְּ, נִטַּתְּ—נִטַּתִּי.

Puâl and Hithpaël

Need no further explanation, as the former is formed by substituting (ו) for the first short vowel of Piel; and the latter, by prefixing הִתְ &c. before Piel, as before directed.

Hiphîl.

Inf. הִטָּה—הִטּוּת, הִטְוֶה.—*Imp.* הִטָּה or הִטֵּה, *f.* הִטִּי.—*Fut.* הִטְּה or הִטֵּה, הִטְּה or הִטֵּה, הִטְּה or הִטֵּה, הִטְּה or הִטֵּה, הִטְּה or הִטֵּה, הִטְּה or הִטֵּה, הִטְּה or הִטֵּה.

* As נִטּוּת—נִטּוּת.

תִּטַּח, &c.—*Part. act.* מִטַּח.—*Part. pas.* מִטָּח.—*Past tense,* הִטַּח, הִטָּח, הִטִּיחֵהוּ, &c.

Hophál.

Takes (ו) instead of (-) and (ו) : as, *Fut.* הִטָּח.—*Past tense,* הִטִּיחֵהוּ.

142. First radical ט, and third ה : as, אָפַח to bake.

Kal.

Inf. אָפַח—אָפַחְתִּי, אָפַחְתִּיךָ.—*Imp.* אָפַחְהוּ, *f.* אָפַחְהֶיָּהּ.—*Fut.* אָפַחְתִּי, *f.* אָפַחְתִּיךָ.—*Part. act.* אָפַחְתִּי, *f.* אָפַחְתִּיךָ.—*Part. pas.* אָפַחְתִּי, *f.* אָפַחְתִּיךָ.—*Past tense,* אָפַחְתִּי, אָפַחְתִּיךָ.

Niphál.

Inf. אָפַחְהוּ to be baked, אָפַחְתִּי, אָפַחְתִּיךָ.—*Imp.* אָפַחְתִּי.
Part. אָפַחְתִּי.—*Past tense,* אָפַחְתִּי, &c.

143. First radical י, and third ט : as, יָצָא to go out, יָרָא to fear.

Kal.

Inf. יָצָא—יָצָאתִי, יָצָאתִיךָ ; יָרָא—יָרָאתִי, יָרָאתִיךָ.—*Imp.* יָצָא, *f.* יָצָאתִי, *f.* יָרָאתִי.—*Fut.* יָצָאתִי, יָצָאתִיךָ, יָרָאתִי, יָרָאתִיךָ.—*Part. act.* יָצָאתִי, יָצָאתִיךָ or יָצָאתִי—יָרָא (like מָלָא) יָרָאתִי.—*Part. pas.* יָצָאתִי, יָרָאתִי.—*Past tense,* יָצָאתִי, יָצָאתִיךָ ; יָרָאתִי, יָרָאתִיךָ.—*Past tense,* יָצָאתִי, יָצָאתִיךָ ; יָרָאתִי, יָרָאתִיךָ.

Niphál.

Inf. יָרָאתִי to be feared.—*Imp.* יָרָאתִי.—*Fut.* יָרָאתִי, יָרָאתִיךָ.
Part. יָרָאתִי, יָרָאתִיךָ.—*Past tense,* יָרָאתִי, יָרָאתִיךָ.

Hiphil.

Inf. הוֹצִיא to cause to come out, to bring out, הוֹצִיאָה.—
Imp. הוֹצֵא, הוֹצֵאָה.—*Fut.* הוֹצִיאָה.—*Part. act.* מוֹצֵא.—
Part. pas. מוֹצֵאָה.—*Past tense,* הוֹצִיאָה—הוֹצִיאָתָי.

Hophâl.

הוֹצֵאָה.—*Fut.* הוֹצִיאָה.—*Past tense,* הוֹצִיאָה—הוֹצִיאָתָי.

144. First radical י, and third ה: as, יָרָה to throw, to shoot.

Kal.

Inf. יָרָה—יָרֹת, יָרֹתָה.—*Imp.* יָרֵה *f.* יָרֵי.—*Fut.* יָרֵהָ.
 יָרֵהָ, *f.* יָרֵהָ.—*Part. act.* יָרֵה, *f.* יָרֵהָ.—*Part. pas.* יָרֵהָ,
f. יָרֵהָ.—*Past tense,* יָרָה, יָרָהָ.

Niphâl.

Inf. הִתְיָרָה, הִתְיָרֹתָה.—*Imp.* הִתְיָרֵה or הִתְיָרֵהָ.—*Fut.* הִתְיָרֵהָ or
 הִתְיָרֵהָ.—*Part. act.* מִתְיָרֵה, *f.* מִתְיָרֵהָ.—*Part. pas.* מִתְיָרֵהָ.

Hiphil.

Inf. הוֹרָה to throw, shew, instruct, הוֹרֹת, הוֹרֹתָה.—*Imp.*
 הוֹרֵה, *f.* הוֹרֵהָ.—*Fut.* הוֹרֵהָ*.—*Part. act.* מוֹרֵה.—*Part. pas.*
 מוֹרֵהָ.—*Past tense,* הוֹרָה, הוֹרָהָ—הוֹרָהָתָי.

* And without הוֹרֵה—הוֹרֵה, &c.; hence וַיִּיר and he shot (2 Kings xiii. 17).

† Piel would, by analogy, be יָרָה, יָרֹת, as we find from יָרָה to throw, יָרֵה, יָרֵהָ; and Hith. הִתְיָרֵה similar to הִתְיָרֵהָ he confessed.

145. Second radical ך, and third ם : as, בוא *to come*.

Kal.

Inf. בוא—בוא.—*Imp.* בוא, *f.* באי.—*Fut.* תבוא, תבוא.
Part. בא, בא.—*Past tense,* בא, בא, בא, בא, בא, בא.

Hiphil.

Inf. יהביא or יהביא *to cause to come*, i. e. *to bring*, יהביא.
Imp. יהביא or יהביא.—*Fut.* יהביא.—*Part. act.* יהביא.—*Part. pas.* יהביא.—*Past tense,* יהביא, יהביא, יהביא or יהביא.

Hophal.

Inf. יהביא.—*Fut.* יהביא, יהביא, יהביא.—*Past tense,* יהביא, יהביא, יהביא.—*Past tense,* יהביא, יהביא, יהביא.

Irregular Verbs.

146. Irregular verbs are such as do not form their several forms from the same root; as, for instance, הלכתי *I went*, הולך *one that goes*, are formed from the root הלך. The same is the case with the whole of NIPHAL, PIEL, and HITPAEL: as, גהלכתי *I passed away*; הלכתי *I have walked frequently*; הלהלכתי, &c. But the *Imperative* and *Future* of KAL, and the whole of HIPHIL are formed as if the root was ילך: thus, הילך *m.*, הילכי *f.* *go*, אילך *I will go*, תלך, תלכי, &c. הולך *he made go*, i. e. *he led*.—*Fut.* יולך, תולך, &c.—*Part.* מולך, &c.

The same remark will apply to several other verbs: as, טוב *to be good*.—*Part.* טוב, טובה, &c.—*Past tense*, טובתי, טובת (like verbs of the fifth conjugation), the root is therefore said to be טוב. But the *future* is אֵיטב, תֵּיטב; and Hiphil, הֵיטִיב, אֵיטִיב (like verbs of the fourth conjugation), the root is therefore said to be יֵטב.

Thus, likewise, from the root יָנַר *to fear*, (fourth conjugation), we have יִנְרָתִי *I feared*, יִנְרָת, &c.; but *Imp.* גִּיור.—*Fut.* יִגְוֹר, יִגְוֹר, &c. from גִּיַר (fifth conjugation).

From יָכַל *to be able*, we have יִכְלָתִי *I was able*; but *future*, אוֹכַל *I shall be ab'le*, תֹּכַל, &c.; which is the future of *Hophal*, and means, lit. *I shall be made able*, or *I shall be enabled*.

From שָׁתָה *to drink*, we have שָׁתִיתִי *I drank*, אֲשָׁתֶה *I shall drink*. But Hiphil is formed from נִשְׁקָה: thus, הִנְשִׁיקָה *he caused to drink*, אֲנִשְׁקָה *I shall make drink* (not הִשְׁתָה, הִשְׁתָה*).

Quadriliteral and Pluriliteral Verbs.

147. Verbs whose roots consist of four letters, are denominated *Quadriliterals*; those that consist of more than four letters, are denominated *Pluriliterals*: as, כִּלְכַּל *to support, maintain*; לְמַהֲמַה *to linger, delay*; סָהַרְהַר *to turn about, to flutter, palpitate*.

These are, strictly speaking, derivative verbs, and are found only in פִּעֵל, פָּעַל and הִתְפַּעֵל. They are inflected in the

* To the above may be added, what are by Grammarians called *mixed forms*: as, for instance, יָרַח (Psalm viii. 6) in which the first and third vowel shews the word to be in KAL; but the second vowel and the *dagesh* are the signs of PIEL.

† Derived from כּוּל *to contain, comprehend, sustain*.

‡ Used only in *Hith.*: לְהִתְמַהֲמַה *to stay* (Exod. xiii.), probably compounded of מַה *what*; indicative of *delay, lingering*.

same manner as other verbs: thus, *Inf.* and *Imp.* בִּלְבֵל. *Fut.* יִלְבֵּל. — *Part. act.* מְלַבֵּל. — *Part. pas.* מְלֻבָּל. — *Past tense,* יִלְבֵּל. Pual, בִּלְבָל to be supported, maintained, יִלְבָּל. &c.; and Hithpael (by analogy) הִתְלַבֵּל, &c.

In the same manner, we have from שִׂעֵשַׁע to delight, take pleasure. Hithpael, הִשְׂתַּעֲשַׁעְתִּי I have amused myself, took delight in: and from מְהַמְנוּ, כְּהַמְנָה.

Exercise.

וַיֵּרָא¹ יוֹסֵף אֶת־אָחָיו² וַיִּבְרָם³ אֹתָם וַיִּתְנַבֵּר⁴ אֲלֵיהֶם
וַיְדַבֵּר⁵ אֹתָם קָשׁוֹת⁶ וַיֹּאמְרוּ⁷ אֲלֵיהֶם מַאֲיִן בָּאתֶם וַיֹּאמְרוּ⁸
מֵאֲרִיז בָּנֵנוּ לְשִׁבְר־אֶכָל⁹: וַיִּבְרָם¹⁰ יוֹסֵף אֶת־אָחָיו¹¹ וְהֵם לֹא
הִבִּירוּ אֹתוֹ: וַיִּזְכֹּר¹² יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם
לָהֶם וַיֹּאמְרוּ¹³ לָהֶם מְרַגְלִים¹⁴ אַתֶּם * לָרְאוֹת¹⁵ אֶת־עֲרוֹת¹⁶
הָאֲרִיז בָּאתֶם: וַיֹּאמְרוּ¹⁷ אֵלָיו לֹא אֲדַנִּי וְעַבְדִּיךָ בָּאוּ
לְשִׁבְר־אֶכָל: וַיֹּאמְרוּ¹⁸ אֲלֵיהֶם יוֹסֵף שְׁלַח¹⁹ מִכֶּם אֶחָד
וַיִּקַּח²⁰ אֶת־אֲחֵיכֶם וַיֹּאסְרוּ²¹ וַיִּבְחַנוּ²² דְּבַר²³ כֶּסֶם הַיְאֹמֶת

¹ Instead of וַיֵּרָא, — Root רָאָה. ² Root נָבַר, Hip. הִבֵּר to recognize. — Hith. to make one's self appear a stranger, to feign or to pretend not to know. ³ קָשׁוֹת hard, rough. ⁴ To purchase, chiefly food or corn; hence שִׁבְר and בָּר corn. ⁵ Food, from אָכַל. ⁶ זָכַר to remember. ⁷ He dreamed, hence חָלַם a dream. ⁸ מְרַגְלִים a spy, from רָגַל to travel about on foot, to explore, originally derived from רָגַל the foot. ⁹ Root רָאָה. ¹⁰ The nakedness. ¹¹ Root, שָׁלַח to send. ¹² Root, לָקַח. ¹³ Root, אָסַר to bind. ¹⁴ Root, בָּחַן

אֶתְכֶם : וַיֵּאָסֶף¹⁵ אֹתָם אֶל מִשְׁמֶר¹⁶ שְׁלֹשֶׁת יָמִים : וַיֹּאמֶר¹⁷
 אֲלֵיהֶם בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ¹⁷ וְחִי¹⁸ אֶת־הָאֱלֹהִים אֲנִי *
 יֵרֵא¹⁹ : אִם בְּנִים²⁰ אַתֶּם * אַחֲיֶכֶם אַחֵד וַיֵּאָסֶר בְּבֵית מִשְׁמֶרְכֶם
 וְאַתֶּם לָכֵן²¹ וְהִבִּיא²¹ וְשָׁבַר רַעְבוֹן²² בְּתִכְּכֶם : וְאַת־אַחֲיֶכֶם
 הִקְטַן תִּבְיֵא²³ אֵלַי וַיֵּאָמְנֶנּוּ²³ דְּבַר יְכֶם וְלֹא תִמּוּתוּ וַיַּעֲשׂוּ-
 בֵן : וַיֹּאמְרוּ²⁴ אִישׁ אֶל אַחֵי אָבֶל²⁴ אֲשַׁמְּם²⁵ אֲנַחְנוּ * עַל
 אַחֲיֵנּוּ אֲשֶׁר רָאִינוּ²⁶ צָרַת²⁷ נִפְשׁוֹ בְּהַתְּחַנְּנוֹ²⁸ אֵלֵינוּ וְלֹא
 שָׁמַעְנוּ עֲלֵינוּ בְּזֶה בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת : וַיַּעֲזֹבוּ²⁹ רְאוּבֵן
 אֶתֶם לֵאמֹר הֲלֹא אֲמַרְתִּי אֲלֵיכֶם לֵאמֹר אֵל תִּתְּחַטְּאוּ³⁰
 בְּיָד וְלֹא שָׁמַעְתֶּם וְגַם־דָּמוֹ הִנֵּה גֹדְרֵשׁ³¹ : וְהֵם לֹא יָדְעוּ
 כִּי שִׁמְעַ * יוֹסֵף כִּי הַמְּלִיין³² בֵּינְתֶם : וַיִּפֹּב³³ מִעֲלֵיהֶם וַיִּבְדֹּךְ³⁴
 וַיָּשָׁב³⁵ אֲלֵיהֶם וַיְדַבֵּר³⁵ אֲלֵיהֶם וַיִּקַּח³⁶ מֵאֶתֶם אֶת־שִׁמְעוֹן
 וַיֵּאָסֶר³⁷ אֹתוֹ לְעֵינֵיהֶם : וַיֵּצֵאוּ³⁸ יוֹסֵף וַיִּמְלֵא³⁷ אֶת־כְּלֵיהֶם
 בָּר וְלִהְשִׁיב בְּסִפֵּיהֶם אִישׁ אֶל שַׁקִּי³⁸ וְלָתֵת³⁹ לָהֶם צֹדָה⁴⁰
 לְדַרְדָּר : וַיִּשְׂאוּ⁴¹ אֶת שַׁבָּרָם עַל הַמְּרִיהֶם וַיִּלְכְּבוּ⁴¹ מִשָּׁם :

to try, to prove. ¹⁵ Root אָסַף. ¹⁶ A prison, from שָׁמַר to guard.
¹⁷ Root, עָשָׂה. ¹⁸ Root חָיָה. ¹⁹ Root, יָרֵא to fear. ²⁰ בֵּן right, honest.
²¹ Root, יָלַף. ²² Hunger. ²³ And they shall be verified. ²⁴ But
 verily. ²⁵ אָשַׁם to be guilty. ²⁶ Root, רָאָה. ²⁷ צָרָה anguish. ²⁸ Root,
 חָנַן; in Hith. to beseech, entreat. ²⁹ Root, עָנָה to exclaim, answer.
³⁰ הִטָּא to sin. ³¹ דָּרַשׁ to require. ³² An interpreter. ³³ Root קָבַב
³⁴ Root, בָּכָה to weep. ³⁵ Root, שָׁבַח to return. ³⁶ Root, צָוָה to
 command. ³⁷ Root, מָלָא to fill. ³⁸ שַׁקֵּי a sack. ³⁹ Root, נָתַן
⁴⁰ Provision, from צָוָה to hunt. ⁴¹ Root, גָּשָׂא.

Objective Pronominal Affixes.

148. The objective pronouns *me* אָתִי, *thee* אֶתְךָ, אֶתְךָ..., *him* אֹתוֹ, *her* אֹתָהּ, &c. (see Table IX.), are very frequently expressed by fragments subjoined to the different parts of the *Imperative Mood*, *Past* and *Future tenses* of verbs transitive: as, בִּקְרַנִּי *visit-me*, בְּרַכְנִי *bless-me*, for בִּקֵּר בְּרַךְ *visit, bless, me*; אֶתִּי בְּרַךְ *bless, me*.—בִּקְרַנִּי *he-visited me*, בְּרַכְנִי *he-blessed me*, for בִּקֵּר בְּרַךְ *he visited me*, אֶתִּי בְּרַךְ, אֶתִּי בִּקְרַנִּי *I-have-visited-thee*, for אֶתְךָ בִּקְרַנִּי אֶתְךָ בְּרַכְנִי *I-shall-visit-him*, for אֹתוֹ בִּקֵּר.

The following are the terminations by which the objective pronouns are indicated.—

נִי *me*, ךָּ *thee*, m. ךָּ *thee*, f. ם or הוֹ *him*, הָ or הָ *her*.
נוּ *us*, כֶּם *you*, m. כֶּן *you*, f. ם *them*, m. ם *them*, f*.

149. The manner in which these are affixed to verbs, and the changes to which the vowel-points of the latter are subject in consequence of the augmentation, are exhibited in the following Tables.

Obs.—The affixes of the Infinitives and Participles will be found in Table III. p. 56.

* These terminations are denominated objective pronominal affixes, to distinguish them from the similar affixes which are added to nouns, participles, and infinitives, to denote the pronouns, *my*, *thy*, *his*, &c. (see Table II. III.); and from the terminations ךָּ, ךָּ, ךָּ, &c., which are used to indicate the *personal pronouns*, *I*, *thou*, &c.

Exercise.

אֶהְבֶּתִי¹ אֶתְכֶם אָמַר² יְהוָה, וַיֹּאמְרֵם בְּמַה אֶהְבֶּתֶנּוּ?
 אֵיךְ³ תֹאמַר אֶהְבֶּתִיךָ וְלִבֶּךָ אֵין אֵתִי : וַתֹּאמְרוּ אִשְׁתִּי
 שְׂמִשׁוֹן אֱלֹוֵי, רַק שְׂנֵאתֶנּוּ⁴, וְלֹא אֶהְבֶּתֶנּוּ⁵ : יִקְרָתֶּם בְּעֵינַי⁶,
 גְּבֻבְרֵת⁷, וַאֲנִי אֶהְבֶּתִיךָ⁸ : כִּלְתֶךָ⁹ אֲשֶׁר אֶהְבֶּתֶךָ יִלְדֶתֶנּוּ¹⁰ :
 וַיִּקְרָא¹¹ אֵת שְׁמוֹ שְׁלֹמָה, וַיְהוֶה אֶהְבוֹ : עֵתָה וַאֲהַבֶּנּוּ¹²
 אִישׁ¹³ : וַיָּבֵא¹⁴ דָּוִד אֶל שְׂאוּל, וַיַּעֲמֹד¹⁵ לְפָנָיו, וַיַּאֲהֲבֵהוּ¹⁶.
 מְאֹד : וַיִּקַּח¹⁷ אֵת רִבְקָה, וַתְּהִי¹⁸ לוֹ לְאִשָּׁה, וַיַּאֲהֲבֶהָ¹⁹ :
 וַיִּשְׁנֶאֱהָ²⁰ אַמְנוֹן שְׁנֵאָה גְדוּלָה מְאֹד, כִּי גְדוּלָה הִשְׁנֵאָה
 אֲשֶׁר שְׁנֵאָה מֵאֲהָבָה אֲשֶׁר אֶהְבֶּה : הֲלֹא²¹ מִשְׁנֵאָה יְהוָה
 אֲשֵׁנָא, תִּכְלִית²² שְׁנֵאָה שְׁנֵאָתֶם : רָאָה אִיבֵי כִי רַבּוּ²³,
 וְשְׁנֵאָת חָמָס²⁴ שְׁנֵאָתֶנּוּ : כָּל־אֵתִי רָשׁוּ שְׁנֵאָה²⁵ : בְּנֵי קָנָה
 חֲבָמָה, אֶל תַּעֲזֹבֶהָ²⁶ וַתִּשְׁמְרֶהָ²⁷, אֶהְבֶּה וַתִּצְרֶהָ²⁸, תִּכְבַּדְךָ²⁹
 כִּי תִחַבְּקֶנָה³⁰ : אִם רָעַב שְׁנֵאָה תִּאֲכִילֶהָ לָחֶם, וְאִם צָמָא
 הִשְׁקֶהָ³¹ מַיִם : אֶל תִּזְכֶּה³² לִי כֹן שְׁנֵאָה, הוֹרֵחַ לְחָכָם
 : וַיַּאֲהֲבֶהָ :

1 אֶהָב to love. 2 אָמַר to say. 3 How. 4 שְׂנֵאָה to hate. 5 To be rare, esteemed. 6 Thou art honorable. 7 כִּלְתָה a daughter-in-law. 8 יִלְדֶּה to bring forth, to bear children. 9 My husband. 10 Is it not, behold. 11 The end, extremity of. 12 They are many. 13 Violence. 14 To forsake. 15 To keep, preserve. 16 נִצְרָה to guard, watch. 17 כִּבְדֶּךָ to honor. 18 חֲבַק to embrace. 19 שִׁקָה Hip. to make drink. 20 יָכַח to reprove.

קריאה

Fini

CHAPTER VIII.

PARTICLES.

150. Under this *term*, the ancient grammarians comprehended all such words as are used for the purpose of defining, explaining, or modifying either the principal parts, or the whole of a sentence, and of showing the relation and connection between its several members; and hence they justly extended this denomination even to the *Article* and the *Pronouns*. Modern grammarians, however, have limited this term to ADVERBS, PREPOSITIONS, CONJUNCTIONS, and INTERJECTIONS; and in this restricted sense we shall henceforth use it.

151. Particles are divided into *Inseparable* and *Separable*—

The *Inseparable* are parts of words attached to others, with which they are incorporated: such are the ה and מ in אֶרֶץ towards-*the-land*, מֵאֶרֶץ from-*the-land*;—the ו and ל in וְלְאֶרֶץ and-to-*the-land*. (See Prefixes, pp. 37—39.)

152. The *Separable* consist of entire words: as, עַתָּה *now*, הַיּוֹם *to-day*, יוֹמָם *during the day*, לְפָנַי *formerly*, לְפָנַי *before*, מִפְּנֵי *because*, עַל *upon*, כֵּן *so*, אֵין *not*, הַיֵּטֵב *well*, מְהֵרָה *soon*, מְהֵרָה *quickly*, מִדּוּעַ *wherefore*, הִן *behold*, הֵבָה *come!* go to!

153. Many particles admit of the pronominal affixes (page 58). These must be rendered either by the Personal, Possessive, or Objective Pronouns, according as the idiom of the English language may require it: thus—

אֵין *not*, אֵינְי אֵין *not I*, or *I am not*, אֵינְךָ *not THOU*, or *thou-art-not* ;
 ישׁ *there-exists*, ישׁ־ךָ *THOU-existest*, or *thou-art* ; ישׁ־נו *HE-*
exists, or *he is*.

אֵיה *where*, אֵי *where*, in *what place* ? אֵי־הוּ *where-is-HE* ? אֵיה־ם *where-are-*
they ?

בְּגִלְלָה *on account*, for *the sake*, בְּגִלְלָתִי *for-MY-sake* ; בְּגִלְלָתְךָ *f.*
for-THY-sake, בְּגִלְלָתְךָ־לְךָ *for-YOUR-sake*. (See Art. 28.)

בְּצַד־הָאֵל *besides*, except, בְּצַד־מִי *besides-ME* ; בְּצַד־הֵם *besides*, or *ex-*
cept-THEE.

לְפָנַי *before*, לְפָנַי־י *before-ME*, לְפָנֶיךָ *before-THEE* ; לְפָנָיו *be-*
fore-HIM.

154. Most of the particles are either nouns in their *absolute* or *constructive* state, adjectives, pronouns, or verbs*, used for the purpose of modification. Many of them are compounded of several

* I do not wish to be understood as if I meant to intimate that particles might not, in their turn, have given birth to other words: on the contrary, I think it highly probable that several *adjectives*, *nouns*, and even *verbs* owe their origin to them. Thus, מְלֵא *to be full*, מְלֵא *full*, are probably compounded of מָה *what*, לֹא *not*, i. e. what will not contain more; מְאֵן *to refuse*, from מָרָה and אֵין *not* ; הַרְגָה *calamity*, from הוּי *alas! wo!* פֶּזֶן *to be distracted*, *to be in a wavering, uncertain state of mind*, from פֶּן *perhaps* (itself derived from פָּנָה *to turn*). See *Aben Ezra* in צְחֹת, and *Kimchi* in שְׂרָשִׁים on the word אֶפְיִנָה. (Psalm lxxxviii. 15.)

words; others are abbreviated or elliptical expressions, or exclamations, used for the purpose of soliciting attention: thus—

עתה is evidently derived from עת *time*, and means *present time*; and hence, *now*.

לפני is evidently the noun פנים (*the face, countenance, front*), in its *absolute* state, with the prefix ל; and means, literally, *to-the-face*, and hence, *formerly, forwards*.

לפני is the same noun, in its *constructive* state, with the prefix ל; and means, literally, *to-the-face-of*, and hence *before*.

מפני is the same noun, with the prefix מ, and means, literally, *from-the-face-of*, or from that which is *before, in front*; and as every cause necessarily precedes the effect, this word came to signify *cause* or *because*. From the same source are derived, מלפני (compounded of מן-אל-פני) *away from, from-the-presence-of*; על-פני *upon-the-surface-of*, &c.

היום *to-day*, is the noun יום with the definite ה; lit. *this day*; and * יומם *by day, during the day*, is evidently derived from the same noun.

על *upon*, is derived from עלה † *to ascend*. From the same root are derived מעלה *upwards*, ממעל *from-above*, &c.

כן *so*, is derived from the verb כן the primary signification of which is, *to adapt, to adjust*; and hence, *to prepare, to establish, to fashion*. From כן are formed כן *it is so, truly, behold*, לכן *therefore*, על-כן *upon this, hence* †.

* Several other *adverbs* have this termination: as, ריקן *with-empty-hands* (from ריק *emptiness, vacuity*).—תקנם *gratuitously, without cause* (from חן *grace, favour*).—This termination, is, however, not peculiar to *adverbs*, as several nouns have the same: thus, סלם *a ladder*, עולם *eternity*.

† *Kimchi* derives this particle from the noun על *the upper part*, which, however, is itself derived from עלה.

‡ For further explanation of this particle, see *Vindiciæ Hebraicæ*, page 52.

אין is the constructive form of אֵין, which signifies *non-existence, not extant*. Its antithesis is יֵשׁ, which means, *actual existence, real being*; and hence, יֵשׁ* *there-is-in-being, extant, there exists*.

וְיָטֵב *well*, is the infinitive (Hiph.) of the verb יָטַב *to be good*, and means, literally, *to-make-good*.

מִיָּהֳרָה *soon, quickly*, is the infinitive or imperative of מָהֵר *to hasten*.

הֵבֵהָ *go to!* is a derivative from הָבָה *to give, yield*.

אֵיפֹה *where*, is compounded of אֵי, a particle of interrogation, and פֹּה *here*; and אֵיכֹה, אֵיכֵהָ *how*, of אֵי, and פֹּה *thus*.

מִדְּוַע is compounded of מַה *what*, and וָדַע, (or, according to *Kimchi*, from מַה and דָּע) literally, *what is known? what is the motive or impelling cause?* From מַה comes likewise מִמַּה, literally, *to what, i.e. for what purpose?* and מַמַּה *how many? how long?* literally, *as-what, i.e. as what number? as what time?*

הֵנָּה *here*, מֵנָּה *hence*, are compounded of the demonstrative הֵּן *this*, and the separable particles הַ and מִ, lit. *in this, from-this*: the word *place* being understood.

155. There are, indeed, many particles—as, for instance, לֹא *not*, הִנֵּן, הִנֵּה *behold!* כִּתִּי *when*, אִם *if, provided, &c.*—whose etymology is less obvious; for which reason, it may be supposed, they have been considered by some grammarians as *primitives*. It is, however, very probable, that even these are derivatives. Thus, לֹא is probably derived from לָאָה *to be weary, to be exhausted, to labour in vain*; and hence

* In Chaldaic אֵית, Syriac ܐܝܬ, Arabic ايش. In these languages it is used negatively לֵית, לֵית (compounded of לָא and אֵית) *there is not*. In Hebrew, however, we find it only once (Psalm cxxxv.) used in combination with the negative particle אֵין (Psalm cxxxv. 17); and then it is a pleonasm, as אֵין already expresses the notion of non-existence.

הַלְלָהּ *beyond, far off, out of reach*. הֵן, הִנֵּה, הֵא are probably mere exclamations for the purpose of soliciting attention; מֶתַי *when, at what time?* appears to be a compound of מַה *what*, and עַתָּה *time*; and אִם *if* (if needs we must have a *trilateral* for a root) is, perhaps, derived from אָמַם *to be attached, related, connected**.

156. The great influence which these words have in discourse, as well as their frequent occurrence, renders it highly desirable that the student should become familiar with their *general* signification. For this purpose the following list, containing most of the particles not already noticed is here subjoined:—

* The primary signification of the primitive from which this and several other words are derived, appears to be *correlativeness*, or the reciprocal relations between distinct objects, neither of which could exist in a perfect state, or, in some instances, even be conceived without the other: as, for example, אִם *the female parent, the mother*; אִמְרָת *the truth, i. e. the exact conformity of human conceptions with the real nature of things, and between our thoughts and words or actions*. And hence the secondary meaning of *union, attachment, accompaniment, integrity, completeness, perfection, &c.*, as found in the following words, אֹמ, לְאֹמ, אִמָּה *a nation, kingdom*, עַם *a people*; עֲמִית *an associate neighbour*; עֲפִירָה *corresponding*; לְעֵפֶת *towards, opposite*; תָּאָם *to entwine, תְּאֵמִים twins*, אֲבִיו *a foster-father*, אִמָּת *a foster-mother*, תָּם *innocent, complete, upright*, תְּקִים *perfect*; אֲמוּנָה, אֲמוּנָה *faith, confidence, adherence*. Hence, likewise, the particle עִם *with* (accompaniment), and אִם *if* (attach, or add, as a condition). Thus, אִם תֵּלְכֵי עִמִּי וְהִלַּכְתִּי *if thou wilt go with me, then will I go, i. e. attach as a condition of my going, that thou go with me; or the condition on which my going depends, is thy accompanying me*.

כְּמוֹ	<i>as, thereabouts.</i>	עַד יְעַדִּי	<i>until, till.</i>
לְבַד	<i>alone, only, besides.</i>	עוֹד	<i>again.</i>
לוֹ	} <i>would! I wish, perhaps.</i>	עַד-אַנָּה	} <i>how long.</i>
לוֹלֵא		<i>were it not.</i>	
לְמַעַן	<i>in order.</i>	עַד הַנֶּה	<i>until now.</i>
מְאֹד	<i>very.</i>	עִמָּרִי	<i>with me.</i>
מֵאָז	<i>since.</i>	עַקֵּב	<i>because.</i>
מֵאַיִן	<i>whence.</i>	פֹּה	<i>here.</i>
מִבַּיִת	<i>within.</i>	כָּל אֶחָד	<i>unanimously.</i>
מִחוּץ	<i>without, externally.</i>	פְּעַם	<i>once.</i>
מִלְּנֶכַח	} <i>over, against, to- wards.</i>	פְּעַמַּיִם	<i>twice.</i>
מָחָר, מִמָּחָרָת		<i>to-morrow.</i>	בְּתֹאֵם	suddenly.
מִמַּטָּה	<i>below, downwards.</i>	רִיקָם	<i>emptily.</i>
מִלְּמַטָּה	<i>beneath.</i>	שֶׁלִּשְׁמוֹ	} <i>the day before yes- terday.</i>
מְעַט	<i>a little, few.</i>	שָׁם שָׁמָּה		there, thither.
מְעַט מְעַט	<i>very little.</i>	תַּחַת	<i>beneath, instead.</i>
נֶגֶד, לְעֵמֶת	<i>before, opposite.</i>	תָּמִיד	<i>constantly, always.</i>
סָבִיב	<i>round about.</i>		

S Y N T A X.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

157. Syntax is that part of Grammar which treats of the significance of the inflections of words combined with their relative positions.

By the method adopted in the preceding part of this work, many of the syntactical rules have necessarily been anticipated. These we shall here collect, and add such as have not already been noticed. But before we proceed, we think it advisable to make some general remarks on the nature of propositions and their constituent parts.

158. A proposition is an assemblage of words or oral signs, representing a judgment of the mind.

159. As every judgment necessarily includes two conceptions, one of which is affirmed or denied of the other, it follows that every proposition must have two terms, one answering to that conception which is the primary object of the mind's contemplation, and

which is denominated the SUBJECT*, the other corresponding with that which the mind judges to be or not to be congruous with the *subject*. The second term is denominated the PREDICATE or *attribute*. Further, as in every judgment there necessarily must be an act of the mind which decides whether the two conceptions *are* or *are not* congruous, every proposition ought to have a word or sign to indicate this mental decision. This word or sign is denominated the COPULA.

Obs. 1.—But though every proposition necessarily consists of these three parts, yet it is not alike needful that each part should be expressed by a separate word; for as we shall presently see, when the *predicate* is a verb, the copula is in all languages included in it, and when the *subject* happens to be a *pronoun* and the *predicate* a *verb*, the three parts may, in Hebrew, be expressed in a single word.

Obs. 2.—The grammatical term for the *subject* is the *Nominative*. When the predicate implies action, the *subject* or *nominative* is likewise called the *agent*.

160. In the following propositions—‘God is omnipotent.’ ‘Water is a fluid.’ ‘This water is hot.’ ‘This water is not cold.’—The words *God*, *water*, are the *subjects*; *omnipotent*, *fluid*, *hot*, *cold*, are the *predicates*; and *is*, the *copula*.

* The subject is denominated in Hebrew, נושא *the carrier* or *bearer*, because it supports, as it were, the other parts of the proposition; the *predicate* is denominated נשוא *that which is carried* or *borne*.

161. *Obs. 1.*—The 1st and 2nd propositions in the preceding examples are denominated *Absolute propositions*, because the properties expressed by the predicates are essential to their respective subjects, and belong to them under every possible condition. Such propositions can have no reference to time; their *copulas* are therefore merely assertory. But the 3rd and 4th examples are denominated *Contingent propositions*, because the qualities denoted by the predicates are not essential to the subjects, and may exist conjointly with them at particular times, and not at others; and hence in all such propositions the *copula* must express the time, as,—The water *is* hot, *was* hot, *will be* cold, &c.

162. *Obs. 2.*—In English, as well as in most languages, the copula is generally represented by some part of the verb ‘to be’*. This is likewise mostly the case in Hebrew, in propositions which refer to *past* or *future* time: as, הָיִיתִי מֶלֶךְ (A) *I was a king*, אֶהְיֶה גָּדוֹל (B) *I shall be great*. But in all *absolute* propositions, or in *contingent* propositions which refer to present time, the *copula* is omitted, and inferred from the juxtaposition of the words: as, אֱלֹהִים צַדִּיק (C) *God (is) just*.—הָאִישׁ גָּדוֹל (D) *The man (is) great*. הָאִשָּׁה קְדוֹשָׁה (E) *Thou (art) holy*:—or the pronouns הַמֶּלֶךְ, הַיָּדוּשׁ, הַיָּדוּשׁ, are used to represent the copula: as, יְהוָה הוּא אֱלֹהִים (F) *The Lord is God*,—יִרְאֵת יְהוָה הוּא הַחֲכָמָה (G) *The fear of the Lord is wisdom*.

Words employed to express the Subject.

163. The subject may be a *Noun* (as in Prop. c. D. F.); or a *Pronoun*, the substitute of a noun (as

* This verb is often used to express simple existence: as, *God is*, in which case it is itself the predicate.

† The words *within* crotchets are not expressed in Hebrew.

in Prop. E.); or an *Adjective*, or an *Infinitive*. (See Prop. II. and I. Art. 164.)

164. As every conception implies an existence, real or imaginary, it would follow that the subject and the predicate, each of which represent an existence (Art. 159.), ought to be *nouns* or names of existences; nevertheless, as each being may be distinguished from every other by some quality, property or circumstance, it is often sufficient to express the quality, property, &c., without mentioning the noun to which they belong; and hence an adjective may often be used as the subject or as the predicate: thus, **הָכֵם יָרָא וְקָר מֵרָע** (") *A wise (man) feareth, and departeth from evil*, lit. A wise (man is) a fearer and departer from evil. Further, as the mind is able, by the faculty of abstraction, to view a quality, &c., without reference to the particular object to which it may belong, an *Abstract noun* or an *Infinitive (name of an action)* may be used as the subject, or as the predicate*: thus, **יְרֵאָה יְהוָה הִיא הַחֵמָה וְסוּר מֵרָע בִּינָה** *The fear of the Lord is wisdom; and to depart from evil (is) understanding.*

Words used for the Predicate.

165. The Predicate may be a *Noun* (as in Prop. A. Art. 162.):—an *Adjective* (as in Prop. B. Art. 162.): or a *Verb*, in which last case the *copula* is, even in English, included in the predicate: thus, **אַבְרָהָם עָמַד** *Abraham stood*, **עָמַדְתִּי** *I stood*; which expressions are equivalent to **אַבְרָהָם הָיָה עוֹמֵד** *Abraham was standing*, **הָיִיתִי עוֹמֵד** *I was standing*.

* Hence we see the reason why, in such instances, the Hebrew adjectives must be varied by gender and number: thus, **הַחֵמָה**, **הַחֵמִים**: (See adjectives, Art. 85.)

Thus likewise 'I walk,' 'He writes,' 'She writes,' may be resolved into 'I am walking,' 'He is writing,' &c.

166. *Obs. 1.*—As the Hebrew verb has no form to express time present, the participle (a noun) must be used as the predicate, in all such instances: Thus *הוא פוֹתֵב, היא פוֹתֵבַת*, Lit. *I am a walker. He is a writer, &c.* (See Art. 17, 124.)

167. *Obs. 2.* The past and future tenses of the Hebrew verb being so constructed as to include the personal pronouns, (see verbs) all propositions in which the subject is a *pronoun*, and the predicate a *verb*, may be expressed by a single word; as, *יָשַׁב* *He dwelt*, *אֶשְׁבַּע* *I shall dwell*. But the unavoidable consequence of this construction of the verb is, that when the subject is a noun, or a distinct pronoun, and the predicate a verb, there will, apparently, be two subjects, one represented by the noun or the distinct pronoun, and the other by the pronoun inherent in the form of the verb: thus, *אֲבְרָהָם יָשַׁב* *Abraham he dwelt*.—*אֲנִי יָשַׁבְתִּי* *I I-dwelt*.* *שָׂרָה צָחָקָה* *Sarah she-laughed*. However, as the two subjects refer to the same thing, they must be considered as in *Apposition*; and in translating such phrases into English, the pronoun must be omitted: thus, *וַיֹּאמֶר אֱלֹהִים* *And God said*, (not, and he said God, nor, and he God said.)

168. *Obs. 3.*—The verbal form can, in English, be used only where the predicate implies *action*, *passion*, or their contraries, want of action or passion, or a state of being, dependent in some measure on the will or inherent power of the subject: as, *I walk, run, suffer, sit, &c.*; but when the predicate expresses *quality* or

* Sometimes, however, the distinct pronouns are purposely introduced for the sake of emphasis.

quantity (coming under the predicaments *how*, and *how much*), the predicate can only be formed by an *adjective* accompanied by the *copula*: as, *I am, was, shall be wise, little, great, &c.* In Hebrew, however, the predicate may assume a verbal form, although it expresses the notions of quality or quantity: as, קָלִיתִי *I was sick*, יִהְיֶה חָכָם *he shall be wise*, יִגְדֵל *he shall be great*. Or it may, as in English, be formed by an adjective and the *copula*: thus, הֵייתִי חוֹלָה *I was sick*, יִהְיֶה חָכָם *he shall be wise*.

169. *Obs.* 4.—When the predicate is a *verb*, the proposition may, for the sake of distinction, be denominated *verbal*; but when the predicate is a *noun* or an *adjective*, the proposition may be termed *nominal*. Such propositions occur very frequently in Hebrew: as, לֵין חַיִּין הַכֹּהֵן שִׁבְרָה *Wine (is a) mocker, strong drink (is a) blusterer* (Prov. xx. 1); אִשְׁתַּת חַיִּיל עֲמֻרַת בְּעַלְהָ *a virtuous woman (is a) crown of [רֹס] her husband* (Prov. xii. 4).

Concord between the Subject and its Predicate.

170. The predicate must agree with the subject in *gender* and *number*, and (if a verb) in *person*. There are, however, several exceptions to this rule, which will be noticed hereafter.

Obs.—When the predicate is a noun (Art. 165), it must, even in English, agree, in some instances in gender, and always in number; as, *he is a prince, she is a princess, they are princes, &c.* But when the predicate is an adjective, the agreement is entirely neglected: as, *he is wise, she is wise, &c.* In Hebrew, however, the predicate must always agree with its subject; and it would be as improper to say הַאִשָּׁה נָדוּל or הָאֲנָשִׁים נָדוּל as it would be to say הָאִשָּׁה מְלֵךְ or הָאֲנָשִׁים מְלֵךְ. (See Art. 85)

Of the several kinds of Propositions.

171. Propositions may be distributed into *General*, *Indefinite*, *Particular*, *Simple*, *Compound*, *Incomplex*, and *Complex*.

172. A *General* proposition is that which has a general term, representing a whole class of beings for its *subject*: as, אָדָם לְעֵמֶל יוֹלֵד *man is born unto trouble*.

173. An *Indefinite* proposition is that which has an indefinite noun for its subject: as, בָּא אָדָם *a man came*, בָּאוּ אַנְשִׁים *men came*.

Obs.—As the Hebrew has no indefinite article, the context alone can decide whether a proposition is *general* or only *indefinite* (see Art. 35). In some instances, however, the word אֶחָד *m.* אַחַת *f.* *one*, is used for the indefinite article: as, נָבִיא אֶחָד זָקֵן *an old prophet* (2 Kings xiii. 11); אִשָּׁה אַחַת *one woman* (2 Kings iv. 1); lit. *one old prophet, one woman*.*

174. A *Particular* proposition is that in which the subject is a term relating to a particular individual, or to particular individuals. Such terms are the personal and demonstrative pronouns, proper names, and common nouns whose general signification is restricted by some definite term.

* Hence the origin of the indefinite article, *a, an*; German, *ein, eine*; French, *un, une*.

175. A *Simple* proposition is that which has only *one* subject and *one* predicate. (See the preceding examples.)

176. A *Compound* proposition is that which has *several* subjects or several predicates, or both: as, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah (were) old* (Gen. xviii); וְהָאָרֶץ הָיְתָה תְּהוֹ וְבוּי *and the earth was formless and void* (Gen. i. 2); וַתֹּעַן רָחֵל וְלֵאָה *and Rachel and Leah answered and said* (Gen. xxvi. 14); וּמִצְרַיִם אָדָם וְלֹא אֵל וְסוּסֵיהֶם בֶּשֶׂר וְלֹא רוּחַ *and the Egyptians (are) men, and not God; and their horses (are) flesh, and not spirit* (Isa. xxxi. 3).

177. *Obs.*—In compound propositions there is generally an ellipsis either of one of the *subjects* or of one of the *predicates*: thus, the first example is equivalent to ‘Abraham was *old*,’ and ‘Sarah was *old* ;’ and the second, to ‘The *earth* was *formless*,’ and ‘The *earth* was *void*.’ The same is the case with the other examples.

178. An *Incomplex* proposition is that in which the subject and the predicate are each expressed by a single word, as הוּא מֶלֶךְ *he (is a) king* ; הַמֶּלֶךְ חָכָם *the king (is) wise*.

179. A *Complex* proposition is that in which either the subject or the predicate, or both, are expressed by several words, some of which serve to explain, define, or qualify the leading words: as—

אָנִי הַתָּנֹךְ יִתְרוֹ בָּא^(A) *I thy-father-in-law Jethro (am) coming.*

זֶה דָּוִד הַמֶּלֶךְ^(B) *This (is) David the-king.*

מְלֻכֵי יִשְׂרָאֵל הֵם מְלֻכֵי חֶסֶד^(C) *(The) kings-of Israel are kings of mercy.**

נַעֲמָן שַׂר צְבָא מְלֻךְ אַרְם הָיָה אִישׁ גָּדוֹל^(D) *Naaman, captain-of (the) host-of (the) king-of Syria, was a great man.*

הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ בְּיָדוֹ הוּא יִהְיֶה עֶבֶד^(E) *The man in whose-hand the cup was found, he shall be a slave.*

180. *Obs. 1.*—The several words forming a complex term may be either so many names for the *same* object, which is thus, as it were, presented, for the sake of distinction, under different points of view: such, for instance, are the several words, *I, thy-father-in-law, Jethro*, (the subject of Prop. A.) and the words *David the king*, (the predicate of Prop. B.): or the several words may be names of *different* objects, between which there may subsist one of those numerous relations denoted in many languages by the *genitive* case, and by the *possessive case*,† or the preposition *of* in English; such, for instance, are the words which represent the *subject* and *predicate* of Prop. C. Now, when the first happens to take place, the several words are said to be in *apposition*, and must *agree* in case, that is, they must be in the same *case* in which the leading word happens to be. But when the second happens to take place, one of the words is said to *govern* the other in the *genitive*; and in Hebrew, the word which is *defined* must be in a state of *construction* (Art. 52), to distinguish it from the *defining* word or words: thus, מְלֻכֵי (not מְלֻכִים).

* *i. e.* Merciful kings.

† It is almost needless to observe that *possession* is but one of the numerous relations denoted by this case.

The student will likewise observe that this mode of *construction* is often used, where, in English, we should use an adjective (epithet) as the qualifying word: thus, מְלָכֵי חֶסֶד *kings of mercy*, instead of *merciful kings*.

181. *Obs. 2.*—In Prop. D. the words representing the subject are of a mixed nature, and one of those representing the predicate is an adjective (epithet).

182. *Obs. 3.*—In Prop. E. the leading word מִי־הוּ is defined by a proposition. In such cases the leading word must be followed by the relative מִי־הוּ, or by its equivalents הוּ, הוּ (Art. 95, 100).

183. *Obs. 4.*—In all complex propositions, a distinction may be made between the *grammatical* and the *logical* subject. Thus, the grammatical subject, or the *Nominative* of the last example (Prop. E.) is, *the man*. But the logical subject is, *the man in whose hand the cup was found*. The remark is equally applicable to the *predicate*.

184. From the preceding observations, it appears that when two or more words come together, they may form either an *entire* proposition, or only a part of one. Now, as the *copula* is frequently omitted, the student may often be at a loss to distinguish between the one and the other. The following considerations will, however, remove every difficulty.

The several words are either all *indefinite*; or they are all *definite*; or some are *indefinite*, and others *definite*.

RULE I.—When the words are all *indefinite*, or all *definite* (without the copula), they form only a part of the proposition: thus—

All Indefinite.

- אִשָּׁה אֶלְמָנָה *A woman a widow, i. e. a widow woman.*
 אִישׁ טוֹב *A man good, i. e. a good man.*
 אֶרֶץ טוֹבָה וְרַחֲבָה *A land good and extensive, i. e. a good and extensive land.*

All Definite.

- הָאִשָּׁה הָאֶלְמָנָה *The woman the widow, i. e. the widow woman.**
 הָאִישׁ הַטוֹב *The man the good, i. e. the good man.*
 הָאֶרֶץ הַטוֹבָה וְהָרַחֲבָה *The land the good and the extensive, i. e. the good and the extensive land.*
 שְׁלֹמֹה הַמֶּלֶךְ *Solomon the king.*
 הָאִישׁ הַזֶּה *The man the this, i. e. this man.*
 הָאֲנָשִׁים הָאֵלֶּה *The men the these, i. e. these men.*
 הָאִישׁ הַהוֹלֵךְ *The man the goer, i. e. the man that goes.*

RULE II.—But when one of the words is *definite*, and the other *indefinite*, then the definite term, whether simple or complex, is the *subject*, and the indefinite term is the *predicate* ; thus—

- * הָאִשָּׁה אֶלְמָנָה *The woman (is a) widow.*
 הָאִישׁ טוֹב OR טוֹב הָאִישׁ *The man (is) good, or good is the man.*
 הָאֶרֶץ טוֹבָה וְרַחֲבָה *The land (is) good and extensive.*
 זֶה הָאִישׁ *This (is) the man †.*
 אֵלֶּה הָאֲנָשִׁים *These (are) the men.*
 הָאִישׁ הוֹלֵךְ *The man goes.*

* See the several examples—Art. 86, 98, 101, and the exercises which accompany them.

† When the subject is a pronoun, the predicate may be either *definite* or *indefinite*: as, אַתָּה אִישׁ *thou (art a) man*, אַתָּה הָאִישׁ *thou (art) the man*, מִי הָאִישׁ *who (is) the man*, מָה אָנוּשׁ *what (is) man?*

RULE III.—In case two definite terms are to form a proposition, the copula must be inserted : thus,—
 וְהָם הוּא אָבִי כְנָעַן *and Ham was the father of Canaan**
 (Gen. ix. 18) ; וְהַמְּכָתֵב וְהַמֵּעֵטָה אֱלֹהִים הֵמָּה *and the tables were (the) work of God, and the writing was (the) writing of God†* (Ex. xxxii. 16).

185. Propositions are likewise divided into *Affirmative* and *Negative*.

An *Affirmative* proposition is that in which the *copula*, whether expressed or understood, is not affected by a *negative* particle‡, as in most of the preceding examples.

* Compare the phrase הָם אָבִי כְנָעַן *Ham the father of Canaan*, in verse 22, where it forms only a part of a sentence.

† The copula is, however, even in such cases, omitted, when no ambiguity can arise from the omission : as, הַקוֹל קוֹל יַעֲקֹב *the voice is (the) voice of Jacob* ; הַבָּנוֹת בְּנֹתַי *the daughters (are) my daughters*. It is likewise frequently omitted in the poetical books of Scripture, where the style is intentionally concise and elliptical.

‡ A proposition may contain one or more *negatives*, and yet be affirmative, provided the negative does not affect the *copula*. Thus, *Blessed (is) the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, &c. &c.* (Ps. i. 1, 2), is an affirmative proposition ; being equivalent to, *The man who walketh not in the counsel of, &c., &c., is blessed.*

186. A *Negative* proposition is that in which the *copula* is affected by one of the negative particles, **אין**, **לא**, **אל**, **בל**, **בלתי**.

187. *Obs.*—These particles are not synonymous, though they all express *negation*.

אין indicates the non-existence of the *subject*, and is therefore chiefly used before nouns and participles, and in combination with the personal pronouns: thus, **אין יוסף בבור** *Joseph was not in the pit* (Gen. xxxvii. 29), lit. *Joseph existed not*, &c.; **הילך אינני** *the child is not* (Gen. xxx.), lit. *the child, he exists not*, or *is not here*; **אינני נתן לכם תבן** *I will not give you straw* (Ex. v. 10), lit. *I am not a giver of straw to you*.

לא indicates the non-existence of the *predicate*, and is therefore chiefly used before verbs in the *past* and *future*: as, **לא נתן** *he gave not*, **לא יתן** *he shall not give*; thus, **אתה אדם ולא אל** signifies, *thou art a man, and not a god*; whereas **אין אל** would signify, *and there is no god*.

בל has the same signification as **לא**, but is chiefly used in poetry.

אל is chiefly used for exhorting, entreating, and wishing; and is therefore only used before verbs in the *future*.

בלתי is chiefly used before *infinitives*.

Subordinate Members of a Proposition.

188. The words explained in the preceding pages, belong either to the *subject* or to the *predicate*, of which they form a constituent part. But a proposition may contain several other words, which, though they form neither a part of the one, nor of the other, are yet

necessary to complete the sense*: such, for instance, are the words אֶת-כָּל-אֶחָיו, and בְּהַרְבּ, in the following sentence, וַיַּהַרֵג אֶת-כָּל-אֶחָיו בְּהַרְבּ, and he slew all his brethren with the sword. Such likewise are the words לְאִשָּׁה—לְאִישׁ הַזֶּה—אֶת-בְּתִי in the following verse—אֶת-בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה I gave my daughter to this man for a wife. These are generally denominated the *complements* or the subordinate parts of a proposition; and, like the principal parts, they may either be *definite* or *indefinite*, *complex* or *in-complex*.

189. *Obs. 1.*—The subordinate members are, in some languages, distinguished from the more essential parts by particular terminations (*cases*). In Hebrew, they are indicated by the prefixes מ ב ל and by the particle אֵת (Art. 40, 41). Or, as in English, by prepositions.

190. *Obs. 2.*—The subordinate parts are chiefly *regulated* by the nature of the predicate and its signification. For when the predicate is an active transitive verb, it must be accompanied by a word or words on which the action falls (the objective אֵת); and when it denotes causative action (*Hiphil*), it often requires two objective cases. If it signify *giving, delivering, restoring, &c.*, it will require both an objective and a dative case (ל or לְ). If it imply *motion*, the place where the motion begins, or from which it originates (מִן or מִ) and where it terminates (ל or לְ or עַד) must often be expressed.

* This will generally be the case when the judgment or affirmation of the mind respects an event, incident, or contingent act; or briefly, in narrative sentences.

191. *Obs. 3.*—Sometimes we wish to express the *instrument* with which (ב), the purpose for which (ל), or the *place* and *time* in which (ב) the action is performed, or the intention and remission of the action or attribute (ADVERBS), and so on with regard to a variety of other circumstances, all of which must be considered as so many subordinate parts of a proposition.

192. *Obs. 4.*—Amongst these, may likewise be reckoned all words and phrases which are apparently superfluous (PLEONASMS), but which are introduced either for the purpose of additional explanation, emphasis, or amplification: as, וַתִּרְאֶהוּ אֶת־הַיֶּלֶד, *and-she-saw him, the child*, i. e. *and she saw it, namely, the child*, (Ex. ii. 6); אֲנֹכִי אֲנֹכִי הוּא מְנַחֵמְכֶם, *I, I am your comforter*, i. e. *I, even I, am*, &c. (Isa. li. 12); לֹא יִלְדָה רְגִי עֲקָרָה, *sing, O barren! who never bore* (Isa. liv. 1); וְשָׂמִיתִי עֵינַי עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה, *and-I-will-set mine eye against them for evil, and not for good* (Amos ix. 4).

193. *Obs. 5.*—The reverse of this grammatical figure is ELLIPSIS, by which some word or phrase is omitted, which must, however, be supplied by the reader, in order to complete the *regular* or full construction*. Of the omission of the *copula* we have already given numerous examples. The following are examples of the omission of other words; יָרָא לְאָמֹר אִשְׁתִּי—פֶּן יְהַרְגֵנִי אֲנִישֵׁי הַמָּקוֹם, *he feared to-say—my-sister—lest-the-men-of the-place should-kill-me* (Gen. xxvi. 7), where the words הִיא *she-is*, and אָמַר *for-he-said*, must be supplied: עֵינַיֶךָ—יוֹנִים, *thine eyes (are)—doves*, supply the word

* This species of *ellipsis* must not be confounded with the *ellipsis* of *parallelism*, and which may, by way of distinction, be called *metrical ellipsis*. The latter is entirely artificial, and consists in omitting in every alternate line a corresponding word or phrase used in the first line. We have a perfect specimen of this species of poetical composition in the hundred and fourteenth Psalm: but this is not the place to enlarge on such a subject.

עֵינָי *eyes-of* (Cant. i. 15); וְאִישׁ—תְּאֶנְתּוּ *cat-ye each—his-vine, and-each—his fig-tree, &c.*, supply the word פְּרִי *the fruit of* (2 Kings xviii. 31); וְעָשִׂיתָ—זֹאת מַה זֶה *what (is) this (that) thou-hast-done*, supply אֲשֶׁר (Gen. iii. 13); שָׁבִי אֶל־מְנוּחַת בֵּית אָבִיךָ (Gen. xxviii.), supply (ב) בְּבֵית *in the house of*; וְיָבִינְךָ וְיָאֵת *and from* (Gen. xlv. 25), supply (מ) וּמֵאֵת *and from*; אֵלָיו פִּי קָרָאתִי (Ps. lxvi. 17), supply (ב) קִבִּי *with my mouth*; אֲנִים מִיָּם (Ps. cxiv. 8), supply (ל) לְאֵינָם *into a pool-of*.

The student will do well to impress the preceding remarks on his mind, as many apparent obscurities and anomalies are entirely owing to the *omission* of some word or inflection*, which may, however, be easily supplied by the context.

CHAPTER II.

SYNTAX OF THE NOUN.

194. The definite ה (p. 35), is used like *the* in English, to direct the attention to a particular individual, or to particular individuals, known either by their universality, or pre-eminence, as having been previously mentioned, or as described by some circumstance: as, הַשָּׁמַיִם *the heaven*, הָאוֹר *the light* (Gen. i.); הַמִּקְדָּשׁ *the sanctuary* (Lev. xii. 4); הָאִישׁ אֲשֶׁר יָצַר *the man whom he had formed* (Gen. ii. 8).

195. The article is omitted:—1st, before proper nouns:—2nd, before nouns in a state of construc-

* See Kimchi's *MICULOL*, pp. 57, 58.

tion* (See Art. 55):—3rd, before nouns having any of the possessive pronominal affixes† (p. 42); because, as in all these cases the noun is already known to refer to particular individuals, the article would be superfluous.

196. *Obs.* 1.—Some proper names of countries, cities, &c., do, however, sometimes take the article: as, הַגִּלְעָד *the Gilead*‡,

* There are apparently some exceptions to this rule; as, for instance, הַאֹהֶלָה שָׂרָה *into the tent of Sarah* (Gen. xxiv. 67); הָאֵל בֵּית אֵל *the God of Beth-el* (Gen. xxxi. 13); הָאָרוֹן הַבְּרִית *the ark of the covenant* (Jos. iii. 14):—but these are elliptical expressions, in which the real noun in construction is omitted: thus, הַאֹהֶלָה שָׂרָה *into the tent, namely, (the) tent of Sarah*, הָאֵל בֵּית אֵל *the God, namely, (the) God of Bethel*.

† *+* בְּתוֹךְ הָאֹהֶלִי (Jos. vii. 21), הַהֲרוֹתֶיהָ (2 Kings xv. 16), and a few others are exceptions.

‡ Most of the proper names were originally *historical*, or *commemorative*: as, גִּלְעָד *GALEED*, i. e. *heap of witness*, from גַּל *a heap, a mound*, and עֵד *a witness*; מִצְפֵּה *MIZPEH*, i. e. *a watching-place*, from צָפָה *to look out, to watch* (See Gen. xxxi. 47, 48, 49); גִּלְגָּל *GILGAL*, from גָּלַל *to roll away, remove* (Jos. v. 9): or they were *epithetical*, i. e. expressive of some distinguishing quality: as, לְבָנוֹן *the white mountain*; רְכֹמָה *the high city or place*. In either case they include *a common name*; and hence we see the reason why they are sometimes used *with*, and sometimes without the article, according as they refer to the place alone, or in combination with the circumstance from which the name is derived. In most cases, however, the common name is omitted: thus, הַגִּלְעָד *for אֶרֶץ גִּלְעָד* or אֶרֶץ הַגִּלְעָד, in the same manner as we say ‘The Thames,’ for ‘The *River* Thames.’

הַגִּלְגָּל *the Gilgal*, הַלְבָנוֹן *the Lebanon*, הַיַּרְדֵּן *the Jordan**. (See the Notes.)

197. *Obs.* 2.—The article is used, though omitted in English, when the noun stands for the whole species or kind: as, הָאָדָם הַזֶּה יִרְאֶה לְעֵינַיִם *man looks to the eyes*† (1 Sam. xvi. 7), Hebrew, *the man*.

198. It is likewise used occasionally before nouns in the *vocative*: as, הַשָּׁמַיִם הַאֲדֹמִים הִשְׁמַעוּנִי *give ear, O ye heavens!* lit. *give ye ear, the heavens!*

199. It is placed before *adjectives* and *demonstrative pronouns*, to distinguish the *epithet* and *definite* from the predicate (see Art. 86, 98, 184); and before participles not having any of the possessive pronominal affixes, instead of the relative pronoun (Art. 100).

200. When, therefore, a participle has the definite ה and a pronominal affix, the latter must be rendered in English by the corresponding objective pronoun: thus, הַפְּעִילֵךְ *who caused THEE to go up* (Deut. xx. 1); הַפְּעִילֵם *who caused THEM to go up?* (Is. lxiii. 11).

Repetition of the Article.

201. The article must be repeated before every noun‡ belonging to the same part of a proposition: thus, אֵלֶּה הַחֲקִים וְהַמִּשְׁפָּטִים וְהַתּוֹרוֹת *these are*

* This word (יַרְדֵּן) is generally derived from יָרַד *to descend*; but it is probably a compound of יָרַר *river*, and דָּן *Dan*, the name of a place near its source.

† *i. e.* On the outward appearance.

‡ Except where the noun is already defined (Art. 193). See the words וּבְלֵי הַנְּחִיטָה and אוֹצֵר בֵּית יְהוָה in the next page.

the statutes and judgments and laws (Levit. xxvi. 46),
 HEBREW, *the judgments and the laws**.

רק הכסף והזהב ובלי הנחשת והברזל נתנו אוצר
 בית יהוה : (Josh. vi. 24.)

המפות הגדולת אשר ראו עיניך והארת והמפתים והיד
 החזקה והזרע הנטויה : (Deut. vii. 19.)

202. This rule is equally applicable to the *prefixes* and *affixes* ; and it matters not whether some of the nouns are in construction or in apposition : thus—

ויקח אברהם את-ישמעאל בנו ואת כל ילדי ביתו ואת כל מקנת בספו
 And Abraham took Ishmael his son, and all that were born in his
 house, and all that were bought with his money, &c. (Gen. xvii. 23).

Obs.—When the first of several terms in *apposition* is a *proper name*, the prefix, &c., is placed before the first, and omitted before the rest, as in the preceding example, *את-ישמעאל בנו*. But when the *proper name* stands after the other terms, then the prefix, &c., must be repeated before each of the terms: thus, *את-בנו את-ישמעאל* his son, namely, *Ishmael* ; *לְאֲדֹנָי לְעֵשָׂו* to my lord, to *Esau* (Gen. xxxii. 5) ; *את-בנו את-בנהו* (Gen. xxii. 2).

Additional Examples.

לך-לך מארצך וממולדתך ומבית אביך : (Gen. xii. 1.)

ואברם נבד במד במקנה בכסף ובזהב : (Gen. xiii. 2.)

את-המשכן את-אהלו ואת-מבסוהו את-קרסיו † ואת-

* The untranslated verses are inserted by way of exercise.

† The particle *את* is, however, sometimes omitted : especially

קָרְשׁוּ אֶת־בְּרִיחֵי אֶת־עַמּוּדָיו וְאֶת־אֲדָנָיו : (Ex. xxxv. 11.)
 נָטָה אֶת־יָדָךְ בְּמַטֶּךָ עַל־הַנְּהָרוֹת עַל־הַיְאֵרִים וְעַל
 הַנְּאֻמִּים : וְסָרוּ הַצְּפָרְדַּעִים מִמְּךָ וּמִבֵּיתֶךָ וּמִן־עַבְדֶּיךָ
 וּמִן־עַמְּךָ : (Ex. viii. 1–7.) וְגַם נָתַתִּיו לְלֹוֹי וְלַגֵּר לְיָתוֹם
 וְלְאֵלְמֵנָה : (Deut. xxiv. 2.)

CASE.

203. The *Nominative* may be known, as in other languages, by its being the *subject* of the proposition.

Obs. 1.—When the *predicate* is a passive verb, the *objective* is sometimes used instead of the *nominative*: as, וַיֹּשֶׁב אֶת מֹשֶׁה וַיֹּשֶׁב אֶת מֹשֶׁה וַיֹּשֶׁב אֶת מֹשֶׁה וַיֹּשֶׁב אֶת מֹשֶׁה and *Moses was brought back* (Ex. x. 8); because, though the words מֹשֶׁה and הָאָרֶץ are the *subjects*, they are nevertheless the *objects* of the several actions.

204. *Obs. 2.*—The *nominative* is often found as if it were detached from the rest of the sentence; in which case it is called the *Nominative Absolute*: as, אִישׁ זָרוֹעַ לֹו הָאָרֶץ the *man of power, to him belongs the earth* (Job xxii. 8), i. e. *as to the mighty man, his is the earth*; גִּיּוֹן וְחֹרֶף אָתָּרָה יַצְרָתָם as *to summer and winter, thou hast made them* (Ps. lxxiv. 17).

205. The *Genitive* is indicated by placing the

where no ambiguity can arise from the omission. Compare the above-cited passage with בְּרִיחֵי קְרִשׁוֹ וְקְרִסֵי קְרִשׁוֹ, &c. (Ex. xxxix. 33). Compare, likewise, Lev. xi. 13, with Dent. xiv. 12.

noun which is defined* in a state of construction (Art. 51, 61).

The *defined word* may be denominated the *antecedent*†, and the defining term the *consequent*.

Thus, in the following examples, בַּת מַלְכָּה (*a*) daughter of (*a*) king, בֶּן הַמֶּלֶךְ (*the*) son of *the* king, אֵימַת מַלְכָּה (*the*) terror of (*a*) king‡, מַלְכֵי עַמִּים kings of nations, וְרֵזְבֵי אֹרֶז a border-of gold,

* We have already observed (Art. 36, 53) that the vague signification of common nouns is often defined by adding to them another word (or words) expressive of the *material* of which they are formed: as, קְעָרַת כֶּסֶף (*a*) dish of silver, i. e. a silver dish; כְּלֵי בַרְזֶל vessels of iron, i. e. iron vessels—or the use for which they are intended; as, כְּלֵי מִלְחָמָה instruments of war, תְּפִלָּה בַּיִת a house of prayer;—or by mentioning the person to whom they belong; as, בֵּית הַמֶּלֶךְ (*the*) house of the king, אֹהֶל יַעֲקֹב (*the*) tent of Jacob;—or the object of which they form a part: as, רֹאשׁ הַהָר the top of the mountain; פִּי הַבְּאֵר the mouth of the well; and, in short, by adding a word expressive of any of those numerous relations which subsist between objects—as *cause* and *effect*, *agent* and *patient*, the *whole* and its *parts*, &c., &c., and vice versa. Now, in all such cases, the word which is defined must be placed before that which is to define it.

† The ANTECEDENT is denominated by Hebrew Grammarians, נִסְמָךְ or סִמְכֻיָּה, i. e. *that which is supported*; the CONSEQUENT is termed סִמְכֻיָּה *the supporter*.

‡ This mode of expression is, in most languages, liable to ambiguity; for *the terror of the king*, may either mean the terror with which he is affected, or the terror with which he inspires others. It is the same with respect to the possessive affixes: כִּנְיָאֲכֶם *your fear* (Gen. ix. 2), signifies the fear which others will have for you, and is therefore properly rendered in the Established Version, *the fear of you*: but the same word in Isaiah viii. 13, signifies *the Being*

i. e. a *golden border*,—the words *בֵּן*, *בֵּן*, *אֵימֶת*, *מִלְכֵי*, and *וְזָר*, are the *antecedents*, and *הַמְּלִיכָה*, *הַמְּלִיכָה*, *עַפְיִים*, and *זָהָב* are the *consequents*.

206. The antecedent must be an *indefinite** term ; and therefore it cannot be a *pronoun*, nor a *proper name*, nor a noun having the definite ה (Art. 194) or a pronominal affix. When therefore a pronominal affix is required, it must be added to the *consequent*: thus, *בֵּן בְּנֵהוּ* (*the son-of thy-son*, *עַבְדֵי אֲדֹנָיְךָ* (*the servants-of thy-master*, *כְּלֵי מִלְחָמָתוֹ* (*the instruments-of his war* (for, *his instruments of war*), *הַר קְדֹשִׁי* (*the mountain-of my-holiness* (for, *my holy mountain*†).

207. The *antecedent* may be an adjective, the substantive being understood (Art. 164): as *יְפֵה תֵאֵר* *m.* *יְפֵה תֵאֵר* *f.* *beautiful of form*, i. e. *one of beautiful form*. *טוֹבַת מְרֵאָה* *good of appearance*, i. e. *of good appearance*,

whom you ought to fear. Thus likewise *מוֹרְאִי* *my fear* may signify the fear with which I am affected ; but *מוֹרְאִי* in Malachi i. 6, signifies the fear (*reverence*) due to me. The context will, however, generally show in what sense the words are to be understood.

* Because if it were definite it would require no further definition.

† It is in this manner that the Hebrew often uses *nouns* instead of adjectives. When, however, a real adjective is used, the pronominal affix must be added to the noun, as *בְּתִי הַקְּטָנָה* *my-daughter the-little*, i. e. *my little daughter*.

גָּדַל כֹּחַ *great of strength*, i. e. *of great strength* : or a participle, as שְׁבוּרֵי לֵב (the) *broken-of-heart*, i. e. *the broken-hearted* ; יֹשְׁבֵי הַשֶּׁדַּיִם (the) *sitters of darkness*, i. e. *those that sit (dwell) in darkness* ; רֹדְפֵי צְדָקָה (the) *pursuers (followers) of righteousness*, i. e. *those that follow righteousness* ; מְבַקְשֵׁי יְהוָה (the) *seekers of the Lord*, i. e. *those that seek the Lord** : or it may be an infinitive : as, עֲשׂוֹת מִשְׁפָּט *to-do justice*, i. e. (the) *doing of justice* ; שֹׁבֵת אֶחָיִם (the) *sitting of brothers*, i. e. *when brothers sit* ; בְּצֵאת הַשָּׁנָה *in-(the)-going out-of the year*, i. e. *at the end of the year*.

208. The *consequent* may consist of any word capable of defining the *antecedent* ; it may therefore be a demonstrative pronoun ; as עֹשֶׂה אֵלֶּה (the) *doer of these (things)* i. e. *whoever does so*. (Ps. xv. 5) :—or it may be a relative pronoun (Art. 182) expressed or understood ; as מְקוֹם אֲשֶׁר יוֹסֵף אֶסּוּר שָׁם (the) *place where Joseph was bound* (Gen. xl. 3) ; לֹא [אֲשֶׁר] שֹׁפֵת יְדַעְתִּי *a language (which) I know not* (Ps. lxxxii. 5).

209. The *consequent* is sometimes preceded by a preposition : as, הוֹלְכֵי עַל הַדֶּרֶךְ (the) *walkers-of upon the way*, i. e. *those that walk on the way* ; כְּשִׂמְחַת בְּקָצִיר *as joy-of in harvest*, i. e. *as the joy of*

* From the numerous examples given above, it is evident that the state of construction cannot always be expressed in English by the possessive case, or by the preposition *of*. In translating such phrases, recourse must therefore be had to such turns of expression as are agreeable to the idiom of the language.

(*men*) in harvest. But such phrases are either elliptical, as in the last example; or they are idiomatic expressions, in which the state of construction is used for the *absolute state*, merely to facilitate the pronunciation of the complex terms. Of the same character are the following words, נָהַר פְּרָת *the river (of) Euphrates*; גִּיּוֹן הַטּוֹב *as wine that is good* (Cant. viii), i. e. *as good wine*; נְטַעֵי גַּעְמָנִים *pleasant plants* (Isa. xvii. 10).

210. The *absolute state* is sometimes used instead of the *constructive*: as, טוֹרִים אֲבֹן (Exod. xxviii. 17) for טוֹרֵי אֲבֹן *rows of stone**; אֲמָרִים אֱמֶת (Prov. xx. 21) for אֲמָרֵי אֱמֶת *words of truth*.

211. Several words in construction may follow each other: as, לֵב רֵאשֵׁי עַם הָאָרֶץ (*the*) לֵב רֵאשֵׁי-עַם הָאָרֶץ (*the*) *chiefs-of (the) people-of the land*, רוּחַ כָּל-בְּשֵׂר-אִישׁ *the spirit-of (the) whole-of (the) flesh-of man* (Job xii), i. e. *the spirit of every living being*. In such cases, each of the intermediate terms is *consequent* and *antecedent* at the same time; *consequent* to the preceding word, and *antecedent* to that which comes after it: thus, in the first example, the word רֵאשֵׁי is the consequent of לֵב, and the antecedent of עַם; and עַם is the consequent of רֵאשֵׁי and the antecedent of הָאָרֶץ — וְאֵלֶּה יְמֵי שְׁנֵי-יָמֵי אַבְרָהָם — הָאָרֶץ (Gen. xxv. 6); גְּבוּרֵי חַיִל מְלֹאכֶת עֲבוֹדַת בֵּית-הָאֱלֹהִים (1 Chron. ix. 13).

* Some grammarians think that words of this description are in *apposition*, similar to nouns denoting weight, measure, time, &c., as, שְׁנַיִם כֶּסֶף *two talents (of) silver*; אֵיפָה שְׂעִירִים *an ephah (of) barley*;—others are of opinion that they are elliptical, the real *consequent* being omitted; thus, אֲמָרִים אֱמֶת *words*, namely, *words of truth*, &c., in the same manner as we find that the *antecedent* is sometimes omitted: thus, חֲמֻדֹת אֶתָּה (Dan. ix) for אִישׁ חֲמֻדֹת.

212. A noun in a state of construction, followed by the same noun in the plural, is often used to express the superlative degree: thus, מֶלֶךְ מְלָכִים *King of kings*, i. e. *the greatest of kings*; עֶבֶר עֲבָדִים *a slave of slaves*, i. e. *the most abject of slaves*; קָרַט הַקְּרָטִים (Exod. xxvii. 34); נָמִי הַנְּשָׂמִים (1 Kings viii. 28).

Dative.

213. The dative case is indicated by the prefix לְ or by the preposition לְ (Art. 40. p. 37).

214. The sign of the dative is often used instead of the genitive to express the relation of property or possession: as, רָאִיתִי בֶן לְיֵשׁוּ (1 Sam. xvi. 18) *I have seen a son (belonging) to Jesse*, i. e. *Jesse's son*; מִזְמוֹר לְדָוִד *a Psalm to David*, i. e. *of David*. The לְ is frequently preceded by אֲשֶׁר: as, וַיָּחַל בָּאָרָה עִם הַצֹּאן אֲשֶׁר לְאָבִיהָ (Gen. xxix. 9); *and Rachel came with the sheep which (belonged) to her father*, i. e. *with her father's sheep*; פָּתַח הַבַּיִת לְאֵלֵיֶשֶׁעַ (2 Kings v. 9); *אָפִיר הָרָעִים אֲשֶׁר לְיִשְׁבָּעַל* (1 Sam. xxi. 8).

Objective Case.

215. The *objective* is indicated by the particle אֵת or אֶת- (Art. 41): but it is used only when the noun is in a definite state*; and even then it is frequently omitted. When this takes place, or when the noun is used indefinitely, the objective may be known by its

* By *the definite state* is meant, when the noun has the definite ה, or one of the possessive pronominal affixes; or when it is in a state of construction, or when it is a proper name.

position after the verb*, which is either expressed or understood ; as בֵּן יִכְבֵּד אָב וְעֶבֶד אֲרָנָיו (Mal. i. 6.).

Ablative and Vocative Case.

216. The *Ablative* case is indicated by the prefixes, ב *in, with, &c.* מ or מִן *from* (Art. 40).

217. The Hebrew has no particular form for the *Vocative* ; but it may easily be known by the general sense of the sentence :—

Compare הַיּוֹם הַזֶּה רָצָה וַיְנַוֵּם Ps. civ. 3. with v. 5. of the same chapter, מִמָּה לָךְ הַיּוֹם כִּי תִנּוּם.

NUMBER.

218. Generic terms of the singular number are often used to express the entire species ; as :—

* In the *inverted* style, where both the nominative and objective are often placed before or after the verb, they may be distinguished from each other by the agreement of the verb with the former. Thus, in the following example, בָּבוֹד חֲכָמִים יִנְחָלוּ (Prov. iii. 35), though both the objective and nominative *precede* the verb, yet it is evident that חֲכָמִים *wise (men)*, which is in the plural, must be the nominative, because the verb יִנְחָלוּ *they inherit*, agrees with it ; and בָּבוֹד must be the *objective* ; for were it the nominative, the verb must have been in the singular, יִנְחַל. So likewise in the following verse, תִּמְוֹתֶת רָעָה רָעָה (Ps. xxxiv.) though both the nominative and objective follow the verb, yet it is evident that רָעָה *evil, f.* must be the nominative, because the verb תִּמְוֹתֶת *she slays*, which is likewise feminine, agrees with it ; whereas רָעָה being masculine, would require the verb יִמְוֹתֶת.

לְמִינֵהוּ מִהֶעוֹף (Gen. vi. 20) *of the fowl after his kind*, i. e. of fowls after their kind; and I have שׂוֹר וְחֹמֹר צֶאֱן וְעֶבֶד וְשֹׁפָרָה וְאִשָּׁה אֲנִי אוֹרֹשׁ (Gen. xxxii. 5), i. e. *oxen, asses, &c.*

This is especially the case with patronymics; as, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, i. e. *the Amorites, the Canaanites*; וַיִּרְאֵהוּ יִשְׂרָאֵל *and Israel saw*, i. e. *and the Israelites saw*.

219. Nouns which occur only in the plural or dual form (Art. 47): as, פָּנִים, חַיִּים, מַיִם*, drop the ם in the genitive, and take the plural pronominal affixes (p. 42), even when they are used in the sense of the singular: thus, פָּנִים *the countenance, face, or faces*, gen. פְּנֵי הַכְּרֻבִים *the faces of the cherubim*; פְּנֵי הַכְּרֻב *the face of the cherub*; פָּנִי (not פְּנִי) *my face*, פְּנֵיךָ *thy face*, &c., חַיִּים *life*, g. חַיֵּי *the life of*, חַיִּי (not חַי) *my life*, חַיָּיו *his life*, &c.†

220. The plural of nouns expressing dignity and majesty is generally used instead of the singular; thus:—

אֲדֹנָי, *p.* אֲדֹנָיִם † *Lord*; אֲדֹנָי, *p.* אֲדֹנָי *Lord-of*; אֲדֹנָי *my lord* (to

* The genitive of מַיִם *water* or *waters*, is מַיִ or מַיִמִּי; but the second ם must be retained when the word is used with pronominal affixes: thus, מַיִמַּי *my water*.

† Words of this description have their adjectives, pronouns, and verbs mostly in the plural: as, קְדוֹשִׁים מַיִם *holy water*; פָּנִים נֹעֲמִים *an angry countenance*; וַיִּצְאֵהוּ מִים רַבִּים (Num. xx. 11); הִמָּה מִי מְרִיבָה (Num. xx. 13). The agreement in such instances is merely *formal*. Sometimes, however, they have their adjectives, verbs, &c., in the singular number. (See Num. xix. 13; 1 Sam. iv. 16; Isa. xxx. 20).

‡ This is denominated *pluralis excellentiæ*, because it does not actually indicate plurality, but great dignity: so, likewise, בְּרָאִיךָ

distinguish it from אֲדֹנָי Lord, applied only to the *Divine Being*); אֲדֹנָי *my Lords*. The rest of the plural affixes are used for the singular: as, אֲדֹנָיְךָ *thy Lord* (not אֲדֹנָיְךָ); אֲדֹנָיו *his Lord* (not אֲדֹנֹו), אֲדֹנָיוּ, &c.; בַּעַל *a master, superior, possessor*, בַּעְלָיו *his master*; בַּעְלָיָהּ *her master**.

The words אֱלֹהִים, אֱלֹהֵי, אֱלֹהֶיךָ, אֱלֹהֵינוּ, &c., though they have plural terminations, are often used with verbs, pronouns, &c., of the singular number, and must be rendered in the singular, when applied to the *Divine Being*: as, בָּרָא אֱלֹהִים הוּא *he is thy God*†. But when these words are applied to heathen deities, they may be rendered either in the singular or plural number, according as they refer to one of those false gods, or to more than one: thus, כְּמוֹשׁ אֱלֹהֶיךָ (Judg. xi. 24) *Chemosh thy God*; אֱלֹהֶיךָ (Gen. xxxi. 32) *thy Gods*. In the latter case, the adjectives, verbs, &c., are always expressed in the plural: as, אֱלֹהִים אֲחֵרִים *strange Gods*; וְיִשְׂרָאֵל אֱלֹהֶיךָ יִשְׂרָאֵל—אֱלֹהִים אֲשֶׁר יִלְכוּ (Exod. xxxii. i. 4).

Repetition of Nouns.

221. The same noun is sometimes repeated:—

1st.—To indicate emphasis and effect: as, צִדְקָה צִדְקָה תִּרְדּוּף (Deut. xvi. 20) *justice, justice thou shalt follow*, i. e. *let it be thy*

thy Creator; עֲשִׂיךָ *thy Maker*; these are, however, very seldom used in this form.

* But בַּעְלִי *my husband, master*; בַּעְלָהּ *her husband*, are used in the singular.

† There are indeed examples where אֱלֹהִים occurs with plural verbs and plural adjectives, &c., but even then it is generally accompanied by some word indicating unity: thus, in Gen. i. 26. xi. 7., the verbs גִּבְרָה גַּעְשָׂה are *plural*, yet the verbs וַיִּבְרָא וַיֵּאמֶר are in the *singular*. In Josh. xxiv. 19. though the adjective קְדוֹשִׁים is in the *plural*, the accompanying pronoun הוּא is in the *singular*.

constant aim; אֲבִישָׁלוֹם בְּנֵי בְנֵי (2 Sam. xviii. 33) *O Absalom, my son, my son!*—אֶרֶץ אֶרֶץ אֶרֶץ (Jer. xxii. 29) *O earth, earth, earth, hear the word of the Lord!*

2nd.—To indicate multitude: וְעִמָּק הַשְּׂדִים בְּאֶרֶץ בְּאֶרֶץ הַמֶּר (Gen. xiv. 10). and the vale of Siddim (was) *pits, pits, slime*, i. e. *full of slime pits*; הַמְּרִים הַמְּרִים (Exod. viii. 10) *heaps, heaps*, i. e. *a great many heaps*.

3rd.—To denote distribution: as בְּבֹקֶר בְּבֹקֶר (Exod. xxxii. 3) *in the morning, in the morning*, i. e. *every morning*; יוֹם יוֹם *day, day*, i. e. *every day, or daily*.

4th.—To denote diversity; in which case, the second noun takes (1); as (Deut. xxv. 13) *thou shalt not have in thy bag אֶבֶן וְאֶבֶן a stone and a stone*, i. e. *divers weights*; בְּלֵב וְלֵב יִדְבְּרוּ (Isa. xii. 3) *with heart and heart they speak*, i. e. *they speak with duplicity*.

CHAPTER III.

ADJECTIVES.

222. Adjectives are used either as qualifying words (Art. 83, 84), or as predicates (Art. 86).

In either case, they generally agree with their substantives in gender and number (Art. 86).

223. Adjectives are frequently used without their substantives: as, חָכָם *a wise*, (man) חֲכָמִים *wise* (men), חֲכָמוֹת *wise* (women), רַבָּה *a tender* (woman), &c.

224. In such cases, the adjective assumes the character of a *noun*, and is often susceptible of the same variations: חֲכָמֵי הַגּוֹיִם

the wise-(men) of nations, חֲכָמֵי הַגּוֹיִם his wise-(men), חֲכָמֵיךָ thy wise-(men), גְּדֹלָתוֹ his great-(men), גְּדֹלָתָהּ her great (men).

Degrees of Comparison.

225. Having already described (Art. 87) how the several degrees of comparison are expressed, we have only to add the following observations:—

1st.—that reciprocal comparison is denoted by the repetition of the כ, before the compared words: thus כַּבֵּיחַן הָעָם signifies, *the people are like the priest*, but כַּבֵּיחַן כָּעָם signifies, *the people are like the priest, and the priest is like the people.*

2nd.—That the superlative is often indicated—(A) by repeating the adjective: as עֲמוּק עֲמוּק אֶמְצוֹק *deep, deep, i. e. very deep*; רַע רַע יֵאמָר רַע רַע (Prov. xx. 14) *bad, bad, says the buyer, i. e. the buyer says (before the purchase is made) it is very bad*:—(B) by adding the word מְאֹד *might, strength, very*, or מְאֹד מְאֹד *very, very, i. e. exceedingly good*:—(C) By adding one of the names of God—עִיר גְּדוּלָה לֵאלֹהִים *a city great to God, i. e. a very great city*; הַרְרֵי אֱלֹהִים *mountains of God**; אֲרָזֵי אֱלֹהִים *cedars of God, i. e. the highest mountains, the loftiest cedars*†;—(D) by the repetition of the noun (See Art. 212)‡; מֶלֶךְ מְלָכִים *King of kings*, עַבְדַּ עַבְדִּים *slave of slaves.*

NUMERALS.

226. אַחַד and אֶחָד are always placed after the

* Intensity is often denoted in the same manner: as שֵׁלֶתֶת־יָהּ *a flame of God, i. e. a vehement flame*; מְאֹד־לְיָהּ *a darkness of God, i. e. very great darkness.*

† The positive, in a state of construction, or with the article, is sometimes used for the superlative: as, קָטוֹן בְּנָיו *the least of his children*, הָיָא הַקָּטָן וְדָוִד *and David was the smallest.*

‡ In such cases the noun must be in the plural.

name of the thing numbered, and take the definite ה when the noun is used definitely : as, קָרֶשׁ אֶחָד *one board*, הַקָּרֶשׁ הָאֶחָד *the one board* ; מַחֲנֶה אֶחָת *one camp*, הַמַּחֲנֶה הָאֶחָת *the one camp*.

227. The rest of the cardinal numbers mostly precede their nouns, and never take the definite ה, except as explained hereafter : thus שְׁנֵי אַנְשִׁים or שְׁנֵי הָאֲנָשִׁים *two men*, שְׁנֵי הָאֲנָשִׁים or שְׁנֵי אַנְשִׁים *the two men* ; עֶשְׂרִים קָרָשִׁים *twenty boards*, עֶשְׂרִים הַקָּרָשִׁים *the twenty boards*. (See Exod. xl. 12, 18 ; xli. 4, 7, 20, 24, 26, 27.)

Obs. 1.—The numerals are placed generally after the nouns when several things are specified and enumerated : as, (Gen. xxxii. 13—15) *and he took of that which came to his hand מִנְּחָה אַ present, &c.* (consisting of) עוֹיִם מְאֹתַיִם *she-goats, two hundred*, וְתִישִׁים עֶשְׂרִים *and he-goats, twenty* ; רְחֵלִים מְאֹתַיִם *ewes, two hundred*, וְאֵלִים עֶשְׂרִים *and rams, twenty, &c. &c.* (see likewise Num. vii. 13—88 ; xxvii. xxix. xxxi. 21—45)* : or when the numeral is the predicate : as, עֶשְׂרִים הֵם עֲמֻדֵיהֶם (Exod. xxxviii. 10) *their pillars (were) twenty, and their sockets (were) twenty*.

2.—The numerals receive the definite article when they refer to a number previously mentioned, or otherwise known, especially when the noun is omitted † : as, הָאַרְבָּעִים *the forty*, הָעֶשְׂרִים, הָעֶשְׂרִים (Gen. xviii. 29, 32), אַרְבָּעָה מְלָכִים אֶת־הַחֲמִישָׁה (Gen. xiv. 9), הָאֶחָד (Gen. xix. 9 ; xlii. 27).

* In such cases, the article is sometimes repeated before each of the numerals : as, הַשְּׁלֹשָׁה וְהַשְּׁבַעִים וְהַמְּאֹתַיִם (Num. iii. 46).

† In the composite numbers from 11 to 20, we find the definite sometimes before the *decimal* or before the noun : thus, אֵל שְׁנַיִם הָאֶבְנִים—הָעֶשְׂרִים אֵיִשׁ (Josh. iv. 4. 20).

Obs. 3.—The cardinal numbers from 2 to 10 require plural nouns with which the numerals must agree in gender: as, שְׁנַיִם or שְׁנֵי *two sons*; שְׁתֵּי or שְׁתֵּי בָנוֹת *two daughters*; שִׁבְעָה נְעָרִים *seven boys*, שִׁבְעַת נְעָרוֹת *seven girls*, עֲשָׂרָה יָמִים *ten days*, עֲשָׂרָה נָשִׁים *ten women**.

4.—Above ten the name of the thing numbered may be either in the singular or plural: as, אֶחָד עָשָׂר יוֹם *eleven day*, i. e. *days* (Deut. i. 2); אֶחָד עָשָׂר בּוֹכָבִים *eleven stars* (Gen. xxxvii. 8)†; אַחַת עֶשְׂרֵה עָרִים *thirteen cities*, אַחַת עֶשְׂרֵה שָׁנָה *eleven years*; אַחַת עֶשְׂרֵה עָרִים *thirteen cities*; or שְׁלֹשׁ עֶשְׂרֵה עָרִים *thirteen cities*; עֶשְׂרִים קַרְנֵי or עֶשְׂרִים קַרְנֵי *twenty boards*; מֵאָה אַמּוֹת or מֵאָה אַמּוֹת *a hundred cubits*; אֶלֶף אִישׁ *a thousand men*; אֶלֶף פָּרָשִׁים *a thousand horsemen*.

5.—From eleven to twenty, the less number must precede the greater, without an intervening (ו). (See Cardinal Numbers, p. 91). But from twenty and above, it is immaterial which comes first, but the ו must be added: thus, אֶחָד וְעֶשְׂרִים or עֶשְׂרִים וְאֶחָד *one-and-twenty*.

6.—מֵאָה *a hundred* (cons. מֵאָה, *p.* מֵאוֹת, dual, מֵאֵתִים *two hundred*), though of the common gender, requires, on account of its feminine termination, the units which precede its plural (מֵאוֹת), to be of the cons. fem.: thus, שְׁלֹשׁ מֵאוֹת *three hundred* (not

* The agreement in gender takes place equally from ten to twenty: as, חֲמִישָׁה עֶשְׂרֵה בָנִים *fifteen sons*; חֲמִישָׁה עֶשְׂרֵה בָנוֹת *fifteen daughters*. But the numerals from twenty and above are common to both genders; the units, however, which are joined to them follow the genders of the noun: thus, אַרְבָּעִים וְשָׁנָה *four-and-twenty*, אַרְבָּעִים וְשָׁנָה *four-and-twenty*.

† In this respect we must be guided by scriptural usage: for though we find אֶחָד עָשָׂר יוֹם, אֶלֶף אִישׁ, yet it would not be correct to say אֶחָד עָשָׂר בּוֹכָבִים, or אֶלֶף בָּנִים.

שֵׁשׁ nor שְׁלֹשָׁה nor מֵאוֹת); שֵׁשׁ מֵאוֹת* אֶלֶף; *six hundred thousand* (not שֵׁשׁ).

Obs. 7.—אֶלֶף *a thousand* (plural, אֲלָפִים *thousands*); dual, אֲלָפַיִם *two thousands* (cons. אֲלָפֵי); though it is common to both genders, yet being considered as of the masculine gender, requires the plural termination ים, and the cons. *m.* units, from 3000 to 10,000 both inclusive: as, שְׁלֹשָׁת אֲלָפִים *three thousands*†; עֶשְׂרֵת אֲלָפִים *ten thousands*; but above that number, אֶלֶף is used instead of אֲלָפִים: thus, אֶלֶף עָשָׂר or אֶלֶף עָשָׂר־עָשָׂר *twelve thousand*; אֶלֶף עָשָׂר־שֵׁשׁ *sixteen thousand*; אֶלֶף וְעֶשְׂרִים or עֶשְׂרִים אֶלֶף *twenty-two thousand*.

8.—The word אֶלֶף is sometimes repeated: as, שֵׁשׁ מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף *six hundred and seventy-five thousand*. This is likewise the case with the word שָׁנָה: as, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים *one hundred year, and twenty year, and seven years*, i. e. *one hundred and twenty-seven years*.

9.—Some of the cardinal numbers take the pronominal affixes: as, בֵּין שְׁנֵינוּ (Gen. xxxi. 37) *betwixt us two* (both); וְיָהִי שְׁנֵיהֶם עֲרוּמִים (Gen. ii. 25) *and they were both naked*; שְׁלֹשָׁתָם (Num. xii. 4) *ye three*; וְדָוִד בָּאֶלְפָיו וְדָוִד (1 Sam. xviii. 3) *Saul hath slain his thousands, and David his ten thousands*.

* Particular attention must be paid to the insertion or the omission of ו: thus, for instance, in the above number, if a ו were added to אֶלֶף, thus אֶלֶף וְאֶלֶף שֵׁשׁ מֵאוֹת the number would stand for 600 + 1000 = 1600. It would amount to the same were we to reverse the order and insert ו, thus אֶלֶף וְשֵׁשׁ מֵאוֹת; but, שֵׁשׁ מֵאוֹת אֶלֶף without ו, stands for 600 × 1000 = 600,000. Thus likewise אֶלֶף מֵאוֹתִים is *two hundred thousand*; but אֶלֶף מֵאוֹתִים or אֶלֶף וּמֵאוֹתִים is *one thousand two hundred*.

† There are a few exceptions to these rules, especially in the later Hebrew.

Obs. 10—Several of the numerals (besides שְׁנַיִם and שְׁתַּיִם), have a dual form, to express the addition of the same quantity : as, אַרְבָּעָתַיִם *fourfold*, שִׁבְעָתַיִם *sevenfold*.

11.—When the cardinal numbers are used distributively, they are repeated without the conjunctive ו : as, שְׁנַיִם שְׁנַיִם *two two*, i. e. *two and two*, or *by twos*; שִׁבְעָה שִׁבְעָה *seven seven*, i. e. *by sevens*.

12.—The cardinal numbers are sometimes used to express the adverbs פֶּעַם *once*, פְּעָמַיִם *twice*, &c. : as, לֹא אֶחַת וְלֹא שְׁתַּיִם (2 Kings vi. 10) *not once, nor twice**; שִׁבְעִים וְשִׁבְעָה (Gen. iv. 24) *seven and seventy fold, or times*.

228. The ordinal numbers extend only to ten. Above this number, the cardinals are used to express them. (Art. 91. p. 93).

229. Like other adjectives, they follow their nouns, with which they agree in gender †, and they take the definite ה when the noun is used definitely : thus, בֶּן שְׁנַיִם *a second son*; הַחֹדֶשׁ הַשֵּׁנִי *the second month*;

* These adverbs are, however, more generally expressed by the word פֶּעַם *once*, פְּעָמַיִם *twice*, שְׁלֹשׁ רְגָלִים or שְׁלֹשׁ פְּעָמַיִם *three times*, אַלְפֵי פְּעָמַיִם *a thousand times*, שִׁבְעַת שָׁנִים or שִׁבְעַת שָׁנִים *seven years seven times*, i. e. *forty-nine years*: or by כּוֹנֵם (from כּוֹנֵן *to number*) עֶשְׂרֵת כּוֹנֵם *ten times*.

† The ordinals ראשון, ראשונה, agree likewise in number : as, הַיָּמִים הָרִאשׁוֹנִים *the first days*, הַצָּרוֹת הָרִאשׁוֹנוֹת *the first (former) troubles*; אֶת שִׁבְעַת הַפְּרוֹת הָרִאשׁוֹנוֹת הַבְּרִיאוֹת *the first seven fat kine*.

בְּשָׁנָה הַשְּׁלִישִׁית *in the third month**; בַּחֹדֶשׁ הַשְּׁלִישִׁי *in the third year.*†

230. The cardinals אָחַד, שְׁנַיִם are frequently used for the ordinals ראשון, ראשונה, and the noun is sometimes omitted: as, בְּאַחַד לַחֹדֶשׁ (Gen. viii. 5) *on the first (day) of the month, lit. in one (day) to the month*; וַיְהִי בְּאַחַת וָעֶשְׂרִים וָשֵׁשׁ יָמֵי חֹדֶשׁ בְּרֵאשִׁוֹן שָׁנָה בְּרֵאשִׁוֹן בְּאַחַד לַחֹדֶשׁ (Gen. viii. 13) *and it came to pass in the six hundredth and first year, in the first (month), the first (day) of the month*: so likewise בְּעֶשְׂרִי (ibid. v. 5) *in the tenth (month).*

CHAPTER IV.

PRONOUNS.

231. The distinct pronouns, as well as the pronominal affixes, are often introduced for the sake of emphasis, explanation, &c., (Art. 192) together with the nouns for which they stand: as, הִנֵּה יֹלְדָה מְלָכָה גַם הִיא בָּנִים (Gen. xxii. 20) *behold Milcha, she has also born children*; וַיִּמְעַן הַדָּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ (Gen. ii. 17) *and of the tree of knowledge of good and evil, thou shalt not eat of it*; וַיְבִיאָהָ אֹת תְּרוֹמַת יְהוָה (Exod. xxxv. 5) *lit. he shall bring her (it) the offering*

* שְׁלִישִׁית הַשָּׁנָה, signifies *the third part of a year* (Art. 92).

† Some of the ordinals are used in the plural, the noun being omitted: as, שְׁנַיִם (for שְׁנַיִם שְׁנֵי *second (stories)*); שְׁלִישִׁים (for שְׁלִישִׁים *third (stories)*). (See Gen. vi. 15.)

of the Lord, i. e. *he shall bring it, namely, the offering of the Lord.*

232. For the same purpose, or by way of antithesis, are the distinct pronouns introduced, together with the verbs in which they are included: as, (Gen. xxi. 24) *and Abraham said* אֲנֹכִי אֶשָׁבַע *I-will-swear, lit. I, I-will-swear*; אַתָּה תִּבְחַר אֲנִי וְלֹא אֲנִי (Job xxxiv. 33), *lit. thou, thou-shalt choose but not I*; הֲפֹה יֵאבְדוּ וְאַתָּה תִּעֲמֹד (Ps. cii. 27), *lit. they, they-shall-perish, but thou, thou shalt endure.*

Obs.—The distinct pronoun thus repeated, must be in the nominative, in whatever case the other pronouns may happen to be: as, הוּא יֵלֵד לְךָ בֵן (Gen. iv. 26) *and to Seth, to him also* (Heb *he—not לוֹ*) *there was born a son*; בְּרַכֵּנִי גַם אֲנִי אָבִי (Gen. xxvii. 38) *bless me, even me* (Heb. *even I, not אֲתִי*) *O my father!*—יְהוּדָה אֶתָּה יוֹדֵךְ אֶתְּךָ (Gen. xlix, 8) *lit. Judah, thou, they-shall praise thee, thy brethren, i. e. but thou, O Judah! thy brethren shall praise thee*, this being the antithesis of *Cursed be their anger*, in the preceding verse.

233. When a pronoun is the subject of a sentence, and the predicate is either a noun, adjective, or participle (not a verb), it includes the *copula*: as, אֲנִי יְהוָה *I (am) the Lord*; אַתָּה עֵרוֹם *thou art naked.* (See Art. 162.)

234. The nominative pronouns of the third person are often used as demonstrative pronouns (Art. 97, 98). They are likewise used for the word *same*: as, הוּא הַסֹּבֵב (Gen. ii. 13) *the same that compasseth*; הִיא הָאִשָּׁרָה (Gen. xxiv. 44) *the same is the woman*; הֵמָּה הַגְּבוּרִים (Gen. vi. 4).

235. The objective pronominal affixes can, strictly speaking, be only joined to transitive verbs; nevertheless we find some instances in which they are found with intransitive verbs: as, **לֹא יֵגֵרְךָ רָע** *evil cannot dwell (with) thee* (Ps. v. 4); **וַיִּעֲקֹד** *and-they-cried (to) thee* (Neh. ix. 28); **נָתַתָּנִי** *thou hast given (to) me* (Josh. xv. 19); **יָצְאוּנִי** *they are gone (from) me* (Jer. x. 20).

236. The relative pronoun **אֲשֶׁר** is not susceptible of any variation (Art. 99). It admits, however, of the prefixes **מ**, **ל**, **ב**, **ב**, namely, when the antecedent is omitted; as in the following examples:—

(Gen. xxi. 17.) **כִּי שָׁמַע אֱלֹהִים אֶת קוֹל הַנַּעַר בְּאֲשֶׁר הוּא שָׁם**
For God has heard the voice of the lad in which he is there, i. e. in the place in which, &c.

(Gen. xxvii. 4.) **עֲשֵׂה לִי מִמְּעֵמִים כַּאֲשֶׁר אֶהְבֵּתִי**
Make unto me savoury meat as which I love, i. e. such (savoury meat) as that, &c.

(Gen. xliii. 16.) **וַיֹּאמֶר לְאֲשֶׁר עַל בֵּיתוֹ**
And he said to-who was (appointed) over his house, i. e. to the man who was appointed, or to the ruler who, &c.

(Ruth ii. 9.) **וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים**
And thou shalt drink from which, i. e. from (the water which) the young men will draw.

237. The relative is sometimes omitted: as, **בְּאֶרֶץ לֹא לָהֶם** (Gen. xv. 13) *in a land which (belongs) not to them.* (See Art. 193.)

238. The adjective pronouns, *each, every, either, any, one, none, one another, whoever, &c. &c.*, for which the Hebrew has no distinct words, are chiefly expressed by the repetition of the noun (Art. 221), or by periphrastic expressions, consisting of the words *איש* *man*, *כָּל* *all*, *דָּבָר* *a thing*, in combination with some word or phrase (see the following examples).

(Gen. xv. 10.) *וַיִּתֵּן אִישׁ בְּתָרוֹ לְקִרְאֵת רֵעֵהוּ*
And he placed each piece one against another †.*

(Gen. xxxiv. 25.) *וַיִּקְחוּ—אִישׁ חֶרְבוֹ*
And they took each his sword.

(Exod. xvi. 29.) *שִׁבוּ אִישׁ תַּחְתּוֹתָיו אֵל יְצֵא מִמְּקוֹמוֹ*
Abide ye every man in his place, let no man † go out of his place.

(Exod. xxxiv. 3.) *וְאִישׁ לֹא יַעֲלֶה עִמָּךְ וְגַם אִישׁ אֶל יְרֵא*
And no man shall come up with thee, neither let any man be seen.

(Gen. xlv. 1.) *הוֹצִיאוּ כָּל-אִישׁ מֵעָלַי*
Cause every one to go out from me.

(Gen. xxiii. 6.) *אִישׁ מִמֶּנּוּ—לֹא יִכְלֶה*
None of us shall withhold §.

(Exod. xxx. 33.) *אִישׁ אִשְׁרֵי יִרְקַח כְּמֵהוּ*
Whosoever || compoundeth any like it.

(Exod. x. 24.) *לֹא רָאוּ אִישׁ אֶת-אֶחָיו וְלֹא קָמוּ אִישׁ מִתַּחְתּוֹ*
They saw not one another ¶, neither rose any one from his place.

* lit. His piece. † lit. His neighbour. ‡ lit. Let not any man go out. § lit. A man of us shall not. || lit. Any man who shall, &c.

¶ lit. They saw not a man his brother. Feminine *אֶל אֶחֻתָּהּ*
 (Gen. xxvi. 3).

(Gen. iv. 15.) כָּל־הַרֹג קַיִן

Whosoever slays Cain,

(Exod. xx. 10.) לֹא תַעֲשֶׂה כָּל * מְלָאכָה

Thou shalt not do any work.

כָּל דְּבָר every thing ; לֹא דְבָר nothing ; אִין כָּל nothing whatever.

239. The reflex pronouns, *myself, thyself, &c.*, are mostly expressed by the form *Hithpael*. Sometimes, however, they are indicated by the word נֶפֶשׁ *soul*, עֶצֶם *bone, substance*, or by some other word indicative of a part of the human body: as, אָהַב נֶפְשׁוֹ *he that loves himself*; עַל קִימוֹ עַל נֶפְשָׁם *they had decreed for themselves*; בְּעֶצֶם הַיּוֹם הַזֶּה *in the selfsame day*; וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ *and Sarah laughed within herself*.

Obs.—In a few instances we find the *objective* pronouns used instead of the reflex: thus, וַיִּרְעוּ הֶרְעִים אוֹתָם *and the shepherds fed themselves* (Ezek. xxxiv. 5); וַיִּרְאוּ יִטְרִי בְּנֵי יִשְׂרָאֵל אֶתָם בָּרַע (Exod. v. 19).

CHAPTER V.

VERBS.

The verb הָיָה is used:—

1st.—To express absolute existence: as, יְהוָה הָיָה *the Lord was, is, and shall be*.

* But לֹא תַעֲשֶׂה כָּל־הַמְּלָאכָה would signify *thou shalt not do the whole of the work*, and would imply that part of it might be done.

2nd.—To represent the copula in propositions relating to *past* and *future* time (Art. 162, 168).

3rd.—To denote past or future* possession; in which case it is accompanied by the dative pronouns, or by the sign of the dative ל, and is then equivalent to the English verb *to have*: as, בְּנִים רַבִּים הָיוּ לוֹ *many sons were to him, i. e. he had many children*; וְיָדָר יִהְיוּ לְךָ *olive trees shall be to thee, i. e. thou shalt or wilt have*; כָּרֶם הָיָה לְשֹׁלֹמֹה *Solomon had a vineyard* †.

4th.—To mark transition from one state or condition into another: as, יְהִי לְתַנִּין *it shall become a serpent*; וַיְהִי לְתַנִּין *and it became a serpent* (Exod. vii. 9, 10); הָיְתָה לְמַס *she has become tributary* † (Lam. i. 1); כִּסְפֶךָ הָיָה לְסָגִים : אֵיכָה הִיְתָה לְזוֹנָה קָרִיָּה נְאֻמָּה (Isa. i).

240. Obs. 1.—With participles, it is mostly used to indicate past or future continued action: as, יוֹכֵף הָיָה רָעָה (Gen. xxxvii. 2)

* Present possession is commonly indicated by the dative pronouns, the copula being omitted: as, הִנֵּה-נָא לִי שְׁתֵּי בָנוֹת *behold now, I have two daughters*; כֹּל אֲשֶׁר לְךָ *whatsoever thou hast* (Gen. xix. 8, 12): or by יֵשׁ-יֵשׁ *there is*; as, יֵשׁ-לִי רַב (Gen. xxxiii.) *I have enough*; הֵינִי לְכֶם אָב אוֹ אֵם : יֵשׁ-לָנוּ אָב וְאִמָּה (Gen. xlv). See the various examples in Part I. p. 94.

† Sometimes, however, the verb is omitted: as, וְלָהּ שִׁפְחָה מִצְרַיִת *and she had an Egyptian handmaid* (Gen. xvi. 1).

‡ The ל is omitted when the noun has the prefix כ: as, הִיְתָה בְּאַלְמָנָה (Lam. i. 1) *she is become as a widow*; הֵן הָאָדָם הָיָה בְּאָהָר מְפֹנֵי (Gen. iii. 22).

Joseph was feeding the flock, &c.; וּבְגֵיבָם יִהְיוּ רֹעִים בַּמִּדְבָּר אֲרֻבְעִים שָׁנָה (Num. xiv. 22) *and your children shall be feeding (wandering) in the wilderness forty years*; הַבָּקָר הָיוּ חֹרְשֵׁת (Job i. 14) *the oxen were ploughing**: וּמִשָּׂרָה הָיָה רֹעָה אֶת צֹאן יִתְרוֹ חֲתָנּוֹ (Exod. iii. 1): וַיְהִי שָׂאוֹל אֵיב אֶת־דָּוִד כָּל־הַיָּמִים: (1 Sam. xviii. 29).

241. *Obs. 2.*—Before infinitives having the prefix ל, it has the same force as the adverb *about*, indicating any approaching event: as, וַיְהִי הַשֶּׁמֶשׁ יֹשֵׁב לָבוֹא (Gen. xv. 12) *and the sun was about to go down, i. e. and it was about the time when the sun was going down*; וַיְהִי הַיַּעַר לִסְגֹר (Josh. ii. 5) *and it was about the shutting of the gate, or when the gate was to be shut†.*

242. *Obs. 3.*—Lastly, it is often used impersonally, at the introduction of a narrative, or in the middle of a discourse; and must then be rendered by *it happened, it shall happen, it came to pass, &c.*: as, וַיְהִי קִמְצוֹן יָמַיִם (Gen. iv. 3) *and it came to pass after some days that, &c.*: וַיְהִי כִי יֵרְאוּ אֶתְךָ הַמִּצְרִיִּים (Gen. xii. 12) *and it shall come to pass, when the Egyptians shall see thee, that, &c.*: וַהֲיָה הַנְּעֻרָה אֲשֶׁר אָמַר אֱלֹהִים (Gen. v. 14): וַהֲיָה כִּבְנֵי אֲבָרָם (Gen. xxiv. 14).

* The verb הָיָה is, however, frequently omitted: as, רוּחַ אֱלֹהִים וַיִּמְרָחַת (Gen. i. 1) *and the spirit of God was moving (brooding)*: וַהֲוֵא הָיָה יֵשֵׁב (Gen. xviii. 1) for וַהֲוֵא הָיָה יֵשֵׁב בְּתַח־הָאֵהָל (Ibid. 10) for וַיִּטָּרַח הָיָה יֵשֵׁב (Gen. xxv. 28).

† Various idiomatic expressions, which cannot be rendered literally into English, are formed by this verb and the infinitive: as, (Deut. xxxi. 7) *and I will hide my face from them* וַהֲיָה לְאֵבֶל וַהֲיָה לְאֵבֶל וַהֲיָה לְאֵבֶל (Deut. xxxi. 7) *and they shall be devoured, lit. and he shall be to eat, i. e. he shall be an object of prey to any one.*

245. But the verb *to be* is often omitted*, especially when the time may be known from the context, or from some word which marks the time: as, (Gen. i. 2) *and the earth* הַיְיִתָּה *was without form and void*; *and darkness* (was) *upon the face of the deep*; *and the spirit of God* מְרַחֵץ (was) *brooding upon*, &c.; וְהוּא יוֹשֵׁב (Gen. xviii. 1) *and he* (was) *sitting*; וְהוּא עֹמֵד (Ibid.) *and he* (was) *standing*; מָחָר אָנֹכִי נֹצֵב (Exod. xvii. 9) *to-morrow I shall be standing*; הַיּוֹם מָחָר אֲרָבָה (Exod. x. 5).

Past and Future Tenses.

246. The *past* and *future* tenses are indicated by the form of the verb. The past by the *affixes*, the future by *prefixes* (Art. 116—117): as, אָמַר, לְמַדְתִּי, אֶלְמֹר.

But either of these tenses having the prefix וְ *and*, which shows that they are connected with a preceding verb, must be construed in the same time (and frequently in the same mood) in which the preceding verb happens to be: thus, אָמַר *he said*, וְאָמַר *he called and said*; but, preceded by a *future*, it must be rendered in the future; as in Gen. xlvi. 33, *and it shall come to pass* וְאָמַר פִּרְעֹה אֶלְיֶכֶם אֶלְמֹר *when Pharaoh SHALL CALL you, and SHALL SAY*†; thus

* Many grammarians, not attending to this circumstance, have been led into the erroneous opinion that participles are capable of representing all the tenses. Nothing is, however, more common in Hebrew than the ellipsis of the verb *to be*.

† The principle upon which this and the following rules are founded, appears to be this—that the conjunction וְ joins the same moods and tenses; nor will this appear so strange, when it is

likewise, אָמַרְתָּ *thou didst say*; דַּבַּרְתָּ וְאָמַרְתָּ *thou hast spoken and said*; but דַּבַּר וְאָמַרְתָּ * *speak, and say*; תִּדְבַר וְאָמַרְתָּ *thou shalt speak, and shalt say*.

247. *Obs. 1.*—The ו receives in both cases (:), (.), or *shurek* for its vowel-point‡. It is the same with the *future tense*: thus, יֹאמְרוּ signifies *they shall or will say*; וַיֹּאמְרוּ (Dent. xxxii. 7) *ask. . and they will say*, but בָּאוּ וַיֹּאמְרוּ (Exod. v. 1) signifies, *they came and said*; וְאָמַר (Ezek. iii. 15) *and I shall say*, but וְאָמַרְתִּי (Ex. iii. 16, 17) signifies, *I have visited and I HAVE SAID*; יֹאמֵר he shall say, וַיֹּאמֵר and he SAID‡. (See Art. 119.)

248. *Obs. 2.*—When a future is thus used to express past time, the prefix ו has always the vowel point (-) with dagesh in the following letter, or (ַ) when the following letter does not admit dagesh

considered that the ו often supplies the place of *subjects, predicates*, and even *negative partieles*, when either of them have been mentioned in a preceding member of a sentence.

* In such cases, the accent of the first and second person singular is removed to the ultimate syllable: as, וְדַבַּרְתִּי-דַבַּרְתִּי; except verbs whose third radical is a quiescent letter: as, וְרָאִיתִי, וְקָמַצְתָּ.

† Except when the accent happens to come immediately after ו: וְחָי which may be rendered, *and he shall live*, or *he did live* (see Num. xxi. 8, 9).

‡ The accent is, in such cases, removed to the *penultimate*, provided neither *dagesh kazak*, nor *sh'ra* final succeeds such vowel, and the word is not in pause; otherwise the accent retains its place: as, וַיֹּאמֵר, וַיִּגְשׁ, וַיִּשְׁמַר. It is owing to the removal of the accent that the final long vowel of verbs is sometimes changed into a short vowel: thus, וַיִּקָּב, וַיִּשָּׁב, וַיִּקָּם—וַיִּקָּב, וַיִּשָּׁב, וַיִּקָּם: and for the same reason the radical ה of verbs of the Sixth Conjugation is dropped: thus, וַיִּרְא—וַיִּרְאֵה: וַיִּבְנֶה—וַיִּבְנֶה.

(see the preceding examples); whereas the conjunctive ו has always (:), (.), or *shurek* for its vowel point (see note, p. 38).

249. *Obs. 3.*—This tense is often found at the beginning of chapters and books (as in Gen. ii. vi. vii. Levit. i. &c.), where, of course, no other verb can precede it; but this occurs only in historical narratives, which necessarily refer to past time, and where no mistake can possibly arise. Besides, the vowel of the ו fully indicates, in all such instances, that the verb must be construed in the past.

250. *Obs. 4.*—These converted tenses are never used unless preceded by the prefix ו; in every other instance, the *simple past* and the *simple future* are used.

251. *Obs. 5.*—Hence it is that in the converted tenses the verbs must precede their subjects: as, וַיֹּאמֶר אֱלֹהִים (Gen. i. 3) *and he said God*, i. e. *and God said*; וְאָמַר פַּרְעֹה (Exod. xiv. 3) *and he shall say, Pharaoh*, i. e. *and Pharaoh shall say*; וְאָמַר הַכֹּהֵן; וְאָמְרָה הָאִשָּׁה (Num. v.): but the simple tenses may have their subjects *before* or *after* them: thus, בָּרָא אֱלֹהִים (Gen. i. 1) *he created, namely, God*, i. e. *God created*; וְהָאָרֶץ הָיְתָה (Ibid. 2) *and the earth was*; וְלֹךְ מִלְאָכִי לְפָנָיִךְ (Exod. xxxiii. 23) or וְלֹךְ לְפָנָיִךְ מִלְאָכִי (Exod. xxxii. 34) *mine angel shall go before thee*.

252. *Obs. 6.*—There is no difference whatever in point of signification between the simple and converted tenses. Those that represent the past are used for the *Imperfect*, *Perfect*, and *Pluperfect*. וַאֲמַר may, therefore, be rendered—*he said, he HAS said, he HAD said*: so likewise וַיֹּאמֶר* may be rendered—*and he SAID*,

* The predominant sense of this converted tense is that of the *Imperfect*. It is mostly used in narratives, for which reason it is denominated by some grammarians, the *historical tense*.

and he HAS said, and he HAD said. The context alone can determine in which of these three senses either of the verbs are used. It is the same with the future tenses: as, יֹאמֵר he shall say, וְיֹאמֵר and he shall say; יְהִי they shall be, וְיְהִי and they shall be. (See Art. 255).

253. *Obs. 7.*—When the same verb occurs twice in the same sentence*, and the clauses are in opposition, the first takes commonly the converted form, and the second the simple form: as, וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קֹרָא לַיְלָה (Gen. i. 5, 8, 10); וַיְהִי הַבֶּל רָעָה צָאן וּמִן הָהָה עֶבֶר אֲדָמָה (Gen. iv. 2); see r. 3—4, 4—5, of the same chapter, and xi. 3, xxxv. 19, &c. FUTURE, וַיִּצְבֹּלְתֶם בְּשֵׁר בְּגִיבֶם וּבְשֵׁר בְּנוֹתֵיכֶם תֵּאָכְלוּ (Lev. xxvi. 29); וְהִיְתָה אֶרְצְכֶם שְׂמֵמָה וְעַרְיֶכֶם יִהְיוּ חֲרָבָה v. 42, and Num. v. 17.—Deut. xxviii. 12, 13).

254. The following passages in which the same verbs are construed differently, according as they are preceded by a *past* or by a *future* tense, are inserted here for the purpose of still further elucidating the preceding remarks respecting the tenses.

Examples of verbs of the past with the prefix } retaining their past signification, in consequence of their being preceded by a simple past tense.

past. אִישׁ הָיָה בְּאֶרֶץ עֵיזָן וְהָיָה *past.*
(Job i. 1.)

Examples of verbs assuming a future signification in consequence of being preceded by a simple future or by an imperative.

וְלֹא יִקְרָא עוֹד *fut.*
אֶת־שִׁמְךָ אֲבָרָם וְהָיָה שִׁמְךָ *c. fut.*
(Gen. xvii. 5.)
וְהָיָה *c. fut.* לְךָ קָח *imp.*
(Gen. vi. 21.)

* Or even in two consecutive verses, as in Gen. iv. 4, 5.

נָשָׂא אֵוִיל מְרֹדֵךְ וְאַבֵּל לָחֵם
past. past.
 (2 Kings xxv. 27, 29.)

וַיַּעֲקֹב שָׁמַע וְהֵהָרִישׁ
past. past.
 (Gen. xxxiv. 5.)

Examples of future verbs assuming a past signification, in consequence of being preceded by a simple past tense.

אִישׁ רִיב הָיִיתִי וְאַעֲקֹ וְאַרְאֶה
c. past. c. past. past.
 (Judg. xii. 2—4.)

יִשְׁבְּתִי וְאַבְכֶּה וְאַתְאֲבֶלָה
c. past. c. past. past.
 וְאַהִי צֶם * וּמְתַפְלֵל †
 (Neh. i. 4—5.)

נָשָׂא וַיַּעַל וַיְנַח וַיִּכַּם וַתַּחֲשֹׁךְ
c. past. c. past. c. past. c. past. past.
 וַיֵּאבֵל
 (Exod. x. 14, 15.)

יֵשָׂא בְרָעָה וְתִלָּה וְאַבֵּל הָעוֹף
c. fut. fut.
 (Gen. xl. 19.)

פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאַבֵּל
subjunc. subjunc.
 (Gen. iii. 22.)

וְאַשָׁה כִּי תִדַּר וְשָׁמַע וְהֵהָרִישׁ
subjunc. subjunc.
 (Num. xxx. 5, 4.)

Examples of verbs in the future having the prefix ׀, and yet retaining their future signification, on account of being preceded by a simple future or an imperative.

אַרְדֶּה נָא וְאַרְאֶה
fut. fut.
 (Gen. xviii. 21.)

הֲרַפָּה מִמְּנִי וְאַלְכֶּה וְאַבְכֶּה
fut. fut. imp.
 (Judg. xi. 37.)

נִטָּה יָרֵךְ וַיַּעַל וַיֵּאבֵל
fut. fut. imp.
 (Exod. x. 12.)

Use and Application of the Tenses.

255. The predominant use of the Tenses is the same in Hebrew as in other languages, viz. —

* It has already been observed that the participle with the verb *to be* expresses continued or repeated action.

† For וַיֵּאבֵל, as nothing is more common in Hebrew than the ellipsis of the verb יָהִי.

The PRESENT indicates the conjoined existence of the *subject* and *predicate* at the time of speaking, and, of course, that the action is in a progressive state* : as, **מָה הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עוֹשֶׂה לָעָם מִדּוּעַ** (Exod. xviii. 14) *What (is) this thing that thou doest (art doing) to the people? Why sittest thou (art thou sitting) alone?*—**אֲדַגִּי יוֹדֵעַ כִּי הַיְלָדִים רַבִּים** (Gen. xxiii. 13) *My lord knoweth that the children are tender (young);*—**הֲבֵן אֵין נֶתָן לְעַבְדֶּיךָ וּלְבָנִים אֲמָרִים** (Exod. v. 16).

The PAST Tenses are used to represent the conjoint existence of the *subject* and *predicate* at a time prior to that of speaking, without expressing whether the time is completely past, and the action is completely finished or not, nor whether it has any reference to another point of time specified in the sentence; these must be inferred from the context† : as, **וַיְהִי כִּכְךָ וַיָּבֹר אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר** (Gen. xxi. 1) *And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken;*

* This appears to be the characteristic of the active participles, and therefore all the tenses which are compounded of them, whether the verb *to be* is *expressed* or *understood*, indicate the action in a state of progress.

† The want of distinct forms for the *subdivisions* of the *past*, occasions no difficulty whatever; for the same circumstances which, in other languages, induce a writer or speaker to make use of either of the subdivisions, easily show in what sense the Hebrew *past* is to be understood.

יְהוָה יָבִיא אֶת־עֲדָרוֹ (Zech. x. 3) *The Lord of hosts hath visited his flock*; בִּי שָׁמְעָה בְּשָׂרָה מוֹאֵב בִּי פָקַד יְהוָה אֶת־עַמּוֹ (Ruth i. 6) *For she had heard in the field (country) of Moab, that the Lord had visited his people.*

The FUTURE is used to indicate the conjoint existence of the *subject* and *predicate* in a time subsequent to that of speaking*: as, גֵּר יִהְיֶה זְרַעְךָ (Gen. xv. 13) *thy seed will be a stranger*; וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ (Gen. xv. 15) *and thou shalt come to thy fathers in peace, thou shalt be buried in a good old age*; וְהָיָה מִקֵּץ שִׁבְעִים שָׁנָה יִפְקַד יְהוָה אֶת־צָר (Isa. xxiii. 17) *and it shall come to pass after the end of seventy years, that the Lord will visit Tyre*; אָמַר אוֹיֵב אֶרְדֹּף אֲשִׁיג אֶחְלַק שָׁלַל תִּמְלְאֵמוּ נַפְשֵׁי אֲרִיק חֲרָבִי (Exod. xv. 9) *the enemy said, I will pursue, I will overtake, I will divide the spoil: my desire shall be satisfied upon them†; I will draw my sword, my hand shall destroy them‡* (Exod. xv. 9).

* Some grammarians consider this tense as an *aorist*, others as a *present tense*: but though this form of the verb is used in some instances to express *present* time, yet there can be no doubt that its *predominant* use is to express *future* time. It has, therefore, very justly been considered by the ancient grammarians, as well as by Gesenius, as a future tense,

† Literally, *my soul shall be full of them*: i. e. *my soul shall be satiated with vengeance.*

‡ We have here a beautiful specimen of the *figure* which rhetoricians call *asyndeton*. The inspired poet, by omitting the conjunctive

256. The Hebrews use their present tense where in English we commonly use the imperfect :

1st.—In imagery, or in the recital of dreams and visions, when the narrator represents a past occurrence, in the same manner as he, or the person of whom he speaks, originally saw it, and as if it were still present to him. Such recitals are generally introduced by the word *וַהֲגִידָהּ* and *behold*, being an invitation to the hearer to place himself in the same situation : as, *וַיַּחְלֹם וַהֲגִידָהּ סֵלֶם מְצִיב אֶרֶצָה*, (Gen. xxviii. 12) lit. *And he dreamed, and behold, a ladder placed upon the earth, and its top reaching towards heaven; and behold, angels of God ascending and descending upon it.* (See also Gen. xl. xli.)

*וַהֲגִידָהּ יְהוָה עָבַר וְרוּחַ גְּדוּלָּה וְהֶזַק מִפָּרֶק הָרִים וּמִשַּׁבַּר סָלְעִים
לִפְנֵי יְהוָה : לֹא כְרוּחַ יְהוָה וְאַחַר הָרוּחַ רֵעַשׁ לֹא בְרֵעַשׁ יְהוָה :
וְאַחַר הַרֵעַשׁ אֵשׁ לֹא בְאֵשׁ יְהוָה וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דְּקָרָה :
וַיְהִי כִשְׁמֹעַ אֱלֹהֵיוּ וַיִּלְט פָּנָיו בְּאַדְרָתוֹ :*
(1 Kings xix. 11—13.)
lit. *And behold, the Lord passing by, and a great and strong wind disjoining mountains, and shivering rocks before the Lord; not in the wind (is) the Lord; and after the wind an earthquake; not in the earthquake (is) the Lord: and after the earthquake a fire; not in the fire (is) the Lord; and after the fire a still soft voice*. And when Elijah heard it, he wrapped his face in his mantle, &c.*

ו before each verb, marks not only the vehemence of the passion with which the Egyptians were animated, but likewise the ease and the rapidity with which they imagined they could satisfy their thirst of vengeance. (Compare Cæsar's *veni, vidi, vici.*) Nor is the next passage less beautiful : *וַיִּשְׁפָּת בְּרוּחַדָּהּ בְּכֹמוֹ יָם* a *breath of air from the Lord was sufficient to blast all these towering hopes, and to annihilate the proud boasters.*

* It was the voice of Mercy,—the gentle voice of Truth which is never heard amidst destroying elements. Well might the holy

257. 2nd.—When a whole phrase is used as explanatory of a preceding verb, or as its objective case, and the phrase indicates an action or event, or circumstance which existed at a time contemporary with that which is denoted by the preceding verb: as, (Gen. iii. 7) וַיֵּדְעוּ *and they knew* (not כִּי עָרְוּמִים הָיוּ *that they were naked*), but כִּי עָרְוּמִים הֵם *that they are naked**, because that which they *knew* was not their *past condition*, but their condition at the time when they attained this knowledge†; וַתֵּרֶא כִּי מְתַאֲמָצֶת הִיא לָלֶכֶת (Ruth i. 18) lit. *And she saw that she is persisting to go*; וַיֵּרֶא יַעֲקֹב כִּי יֵשׁ-בָּרְבָר בְּמִצְרַיִם (Gen. xlii. 1) lit. *and Jacob saw that there is corn, &c.* So likewise, וַיֵּרֶא וַהֲגִיד, וַיֵּרֶא וַהֲגִיד (Gen. xviii. 1) *And he saw, and behold, three men are standing by him* (not *stood*), because the two circumstances happened at the same time.

258. The *Present Tense* is used in Hebrew, in some cases where we use in English the future: viz.

prophet, contrasting his own burning zeal with the soothing voice of Divine Mercy, “hide his face in a mantle.” The sublimity of this passage, and the moral truths to be drawn from it, need scarcely be pointed out to the student.

* Accustomed as we are in modern language to relate all past events in the historical tense, such phraseology appears very strange: it is nevertheless very correct in a logical point of view.

† When the attained knowledge is of any thing *past* or *future*, then these respective tenses are used: as, וַיֵּדַע נֹחַ כִּי גָלְלוּ הַמַּיִם (Gen. viii. 11); וַיֵּרַע אֶת אֲשֶׁר עָשָׂה לֹו בְּנוֹ הַקָּטָן (Gen. ix. 24); וַיֵּרַע אוֹנָן כִּי לֹא לֹו יִהְיֶה (Gen. xxxviii. 9).

‡ The word יֵשׁ is never employed in the past, yet, for the reason before stated, the authors of the Established Version have rendered it by the imperfect *was*. In the next verse, however, וַיִּשְׁמַעְתִּי כִּי יֵשׁ-בָּרְבָר בְּמִצְרַיִם which they justly considered as a quotation, they have preserved its original meaning: thus, *I have heard that there is, &c.*

when the future event is fast approaching, and is certain to occur; or where the future time is marked by some other word or phrase: thus, *כִּי מִשְׁחִיתִים אֲנַחְנוּ* (Gen. xix. 13) *For we will destroy*, Heb. *for we are destroying—*are about to destroy; *כִּי לַיָּמִים עוֹד שְׁבַעָה* (Gen. vii. 4) *For yet seven days, and I will cause it to rain*, Heb. *I cause it to rain*, the time being already specified by *כִּי לַיָּמִים עוֹד שְׁבַעָה*.

259. *Obs.*—We sometimes make use of the present tense in English not exactly to denote the present moment, but as a general expression: as when we say, *I love my country, he loves his children, &c.* In such cases, the Hebrew uses mostly the *past tense*, though sometimes the *future* or *present*: thus, (Exod. xxi. 5) *Should the servant say, I love my master, &c.* Heb. *אָהַבְתִּי* *I have loved*; (Gen. xxxi. 6) *and ye know that with all my power, &c.* Heb. *יָדַעְתֶּן* *ye have known*; (Gen. xxvii. 2) *behold now, I am old, I know not, &c.* Heb. *לֹא יָדַעְתִּי—וְקָנֹתִי*; (1 Kings iii. 7) *I know not how to go out, or to come in,* Heb. *לֹא אֵרָע* fut.

260. Events that occur *frequently*, and *habitual* actions, are generally expressed in Hebrew by the future tense, though in English we use in such cases the past: thus, (Gen. ii. 6) *But a mist went up*, Heb. *וַאֲדַם יַעֲלֶה* *and a mist shall go up*, i.e. *a mist continued to ascend repeatedly, often*; (Num. ix. 16) *So it was always, the cloud covered it, &c.* Heb. *כִּן יְהִיָּה* *so it used to be*, *הִעֲנֵן הַעֲנָן יִכְסֶּנּוּ* *the cloud used to cover it*. In the same sense ought all the verbs that occur in Num. ix. 16—23 (such as *יִהְיֶה*, *יִסְעוּ*, &c) to be

understood. So likewise (Job i. 5) *thus did Job*, Heb. *יַעֲשֶׂה* *he continued to do, did so repeatedly.*

261. The *future* is likewise sometimes used for the *past*, or the *present*, after the words *אָז* *then*, *טָרַם* *not yet* : as, *אָז יָשִׁיר* (Exod. xv.) *then sang Moses, &c.* ; *טָרַם אֶבְלָה* (Gen xxiv.) *before I had finished* ; *טָרַם תִּירְאוּן* (Exod. ix. 33) *ye do not fear**.

262. Absolute propositions and general truths, which are in most languages expressed in the *present* tense, may in Hebrew be announced in any of the tenses ; it being well understood that such propositions not being subject to time, the verbs which they contain can only be *assertory* ; and therefore whatever *form* the verbs contained in such sentences may happen to have, they must, when translated into English, be expressed in the *present* tense : thus, *דֹּר הוֹלֵךְ וְדֹר נֹכַח וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת* (Ecc. i. 4) *A generation passeth away, and a generation cometh ; but the earth abideth for ever.*

In this sentence the *predicates* being all expressed by *participles*, must of course be rendered in English in the present tense. But the predicates of the two following propositions : *וְזָרַח הַשֶּׁמֶשׁ וַיָּבֵא הַשֶּׁמֶשׁ* (v.5) though the verbs are in the *past*, must nevertheless be rendered in the *present* ; viz. *the sun riseth, and the sun setteth*—because the propositions express a natural phenomenon which occurs repeatedly

* Sometimes after *מַה* *what*, *מֵאֵין* *whence* : as, *מַה תִּבְקֹשׁ* *What seekest thou ?* *מֵאֵין תִּבּוֹא* *Whence comest thou ?*

and constantly. In the same sense must the propositions contained in the *eighth verse* be understood, although the verbs תְּפִילָא, תִּשָּׁבַע, תִּשְׁכַּח, תִּשְׁכַּח are future forms: thus, כָּל-הַדְּבָרִים יִגְעִים לֹא-יִוָּכַל, אֵינֶנּוּ מְשֻׁבָּעִים אֵינֶנּוּ מְשֻׁכָּחִים. *All things are labouring**, man cannot utter it †; the eye is never satisfied ‡ with seeing, nor the ear filled § with hearing.

By way of further illustration, we refer the student to the first Psalm, where he will find four verbs in the *past*, הָיָה, יָשָׁב, יָשָׁב, עָמַד; eight in the *future*, תִּשָּׁבַע, תִּשְׁכַּח, תִּשְׁכַּח, תִּשְׁכַּח; one *active* and one *passive* participle, יֹרֵעַ, נִשְׁתַּוֵּי, all which must, for the reasons, before stated, be rendered in the present.

MOODS.

Infinitive Mood.

263. Infinitives considered as nouns (Art. 113.) may be used:—

1st. As the subjects of a proposition (Art. 163).

Thus, לֹא טוֹב הַיּוֹת הָאֶדָם לְבַדּוֹ (Gen. ii. 18) lit. *the being of the man alone (is) not good, i. e. to be alone without the intended aid is a condition not fit for man*; עֵשָׂה צָדָקָה וּמִשְׁפָּט נִבְחָר לַיהוָה מִזִּבְחַת (Prov. xxi. 3).

2nd. As the *complement* of other verbs by which they are governed, or as their objective cases:—

Thus, לֹא אוּכַל לַעֲשׂוֹת דָּבָר (Gen. xix. 22) *I am not able to do any thing*; מֵאֵן בָּלַעַם הִלְךָ עִמּוֹנִי (Num. xxii. 14) *Balaam refused*

* *i. e.* In a state of activity.

‡ *i. e.* Not satiated.

† *i. e.* He cannot describe it.

§ *i. e.* It becomes not weary.

to go with us* ; לֹא יָדַע צֵאת וְבוֹא (1 Kings iii. 7) *I know not to go out and to come in, i. e. the going out nor the coming in* ; מְאַנְהָ הַנְּחָם נַפְשִׁי (Ps. lxxvii. 3) *my soul refused to be comforted*.

3rd. As the antecedent or consequent of a noun :—

Thus, לְפָנַי מֶלֶךְ מֶלֶךְ לְבְנֵי יִשְׂרָאֵל (Gen. xxxvi. 31) lit. *before the reigning of a king to (over) the children of Israel* ; בְּיוֹם אֲכָלְךָ מִמֶּנּוּ (Gen. ii. 16) *in the day of thy eating thereof* ; מִיּוֹצֵאת הַמָּכָרוֹ (Lev. xxv. 50) *from the year of his being sold*.

264. Like substantives, they admit of the pronominal affixes, and may be the objects of comparison :—

Thus, יָדַעְתָּ שִׁבְתִּי וְקוּמִי אַתָּה (Ps. cxxxix. 2) *thou knowest my sitting and my rising* ; וְיִשְׁבְּתְךָ וְיִצְאֲתְךָ יְבוֹאֲךָ יָדַעְתִּי וְאַתָּה הִתְרַגְּוֹךָ אֵלַי (Isa. xxxvii. 28) ; טוֹב תַּתִּי אוֹתָהּ לָךְ מִתַּתִּי אוֹתָהּ לְאִישׁ אֲחֵר (Gen. xxix. 19) lit. *better (is) my giving her unto thee than my giving her unto another man* ; טוֹב לָנוּ עָבַר אֶת־מִצְרַיִם מִמָּתְנֵנוּ בַּמִּדְבָּר (Exod. xiv. 11).

265. They likewise admit the prefixes ל, ב, ל, and other prepositions to mark several relations :—

ל to complete the sense of a preceding verb : as, בֵּי הֵחָל הָאָדָם לָרֵב (Gen. vi. 1) *when men began to multiply* ; כָּלָה לְדַבֵּר (Gen. xxiv. 14) *he finished to speak, i. e. he had finished, or he had done speaking* ;

* In such cases the infinitive constructive, with or without ל, is mostly used, though sometimes the infinitive absolute : as, (Isa. xlii. 24) וְלֹא אָבֹו בְּדַרְבָּקֵי הַלּוֹךְ. A finite verb is sometimes used instead of the infinitive : as, אֵיבְכָה אֵיבָל וְרֵאִיתִי (Esth. viii.) for אֵיבָל לְרֵאוֹת.

לְשָׂתוֹת בָּלָה *he had done drinking*;—or to mark the purpose of a preceding verb: as, וַיֵּצְאוּ לְלָכֶת (Gen. xii. 5) *and they went forth to go*, i. e. *with the intention of going into the land, &c.*; וַיָּרֵד לְהַצִּילוֹ (Exod. iii. 8) *and I came down to deliver him.*

266. With ב or כ they are used to indicate the coincidence of two actions or events in point of time; that is, that one action or event *did* or *will* occur at or about the same time when another *did* or *will* take place: thus, בָּבֹאִי מִפָּדָן מָתָה עָלַי רָחֵל (Gen. xlviii. 7) *in my coming from Padan, Rachel died by me, &c.*, i. e. *Rachel died at the time of my coming (or when I came) from Padan*; אֶלְעַג אֶלְעַג בָּבֹא פְחֹדְכֶם (Prov. i. 26) *I will mock in the coming of your fear*, i. e. *whenever that shall happen*; בָּבֹא רָשָׁע בָּא נִם בּוֹי (Ibid. xviii. 3) *in the coming of the wicked, cometh also contempt*, i. e. *when the wicked cometh, there cometh likewise contempt*; רְאוּ בָבֹא הַמִּלְאָךְ סִנְרֵי הַדְּלֶת (2 Kings vi. 32) *look, at the coming of the messenger, shut the door*, i. e. *as soon as he shall arrive*. So likewise (2 Kings x. 2) בָּבֹא הַסֵּפֶר הִנֵּה אֵלֵיכֶם וְרֵאִיתֶם וְשָׁמַתֶּם (Ibid. 7) *and it came to pass on the coming of the letter to them, and they took*, i. e. *when the letter came, then they took, &c.*; וַיְהִי בָבֹא וַיְהִי כְהוֹצִיָאם אֶתֶם הַחוּצָה וַיֵּאמְרוּ (Gen. xix. 17); וַיְהִי בְשִׁחַת אֱלֹהִים וַיִּזְכָּר (Ibid. 29).

267. With מ, they are used like nouns in the ablative*: as, וַיָּשֻׁבוּ מִתּוֹר הָאָרֶץ (Num. xiii. 25) *and they returned from searching of the land*; מִשׁוֹבַת בְּאֶרֶץ וּמִהַתְּהַלֵּךְ בָּהּ (Job i. 7) *from going to and fro on the earth, and from walking up and down in it.*

268. Sometimes, however, the מ is used in a negative sense thus, (Gen. xxvii. 1) *and his eyes were dim מִרְאֵת from seeing,*

* Or as a sign of the comparative, which has already been explained.

i. e. *so that he could not see*; קָנַר כָּל־בַּיִת מִבּוֹא (Isa. xxiv. 10) *every house is shut up from entering, i. e. so that none can enter*; וְעַד רָע הַיִּצְטָקֹר לְךָ מִדְּבַר עִם יַעֲקֹב מִטּוֹב וְעַד רָע (Gen. xxxi. 29)*.

269. The infinitive absolute (Art. 111) is used before or after *finite verbs*, to indicate *energy, intensity, or emphasis*, and must frequently be rendered in English by the adverbs, *surely, certainly, continually, greatly, indeed, &c.*

270. Thus, מוֹת תָּמוּת (Gen. ii. 17) *dying, thou shalt die, i. e. thou shalt surely die*; הִרְבָּה אֲרַבֶּה (Ibid. iii. 16) *I will greatly encrease*; הֵיוּ יְהִיִּה (Ibid. xviii. 18) *he will assuredly be*; תִּמְלֹךְ עָלֵינוּ (Ibid. xxxvii. 8) *shalt thou indeed reign over us?* וַיֵּצֵא יוֹצֵא וְשׁוֹב (Ibid. viii. 8) *and he went out going and returning, i. e. repeatedly going to and fro, &c.*; וַעֲתָה הֲלוֹךְ הַלֵּכֶת בִּי נִכְסֶה נִכְסַּפֶּת (Ibid. xxxi. 30).

271. The infinitive absolute is sometimes used for finite verbs, especially for the imperative: as, וְצִמְתֶּם וְסַפֹּד (Zech. vii. 5) *when ye fasted and mourned*; וְכָתוּב וְחָתוּם (Jer. xxxii. 44) *and they shall write, and they shall seal*; זָכוֹר אֶת יוֹם הַשַּׁבָּת (Exod. xx. 8) *remember the Sabbath day*; וְשָׁמוּעַ בֵּין אֲחֵיכֶם (Deut. i. 16) אוֹ מְכֹר לְנַכְרֵי (Ibid. xiv. 21) †.

272. The infinitive absolute is sometimes used as a noun: as, וְרָצַח וְנָחַשׁ וְרָצַח וְנָחַשׁ וְרָצַח וְנָחַשׁ (Hos. iv. 2) *lit. to swear, and to*

* In all the above cases, the infinitive constructive is mostly used.

† It is highly probable that in most of these cases there is an ellipsis of the finite verb: thus, וְסַפֹּד וְכָתוּב; וְזָכוֹר וְשָׁמוּעַ; וְאוֹ מְכֹר וְנָחַשׁ, &c.

lie, and to murder, and to steal, &c., break out in abundance: i. e. Imprecation, and murder, and theft, and adultery, overspread the land.

273. Infinitives are sometimes used as *adverbs*: as, (Exod. xxx. 36) and thou shalt beat (pound) some of it **הֵרַק** very small: (Deut. xiii. 14) Thou shalt enquire, and make search, and ask **הַיָּטֵב** well, diligently.

274. This is likewise the case with *finite verbs*, followed by an *infinitive*, or by a finite verb: as, (Gen. xxvii. 20) how is it that **לְמַצָּא** thou hast found so quickly, lit. thou hast hastened to find; (Exod. ii. 18) how is it that **בַּא הַיּוֹם** ye are come so soon to day, lit. ye have hastened to come: **הִרְבַּתָּ לְהִתְפַּלֵּל** (1 Sam. i. 12) she increased to pray, i. e. she prayed much, continued to pray: **אַל תִּרְבּוּ הַדְּבָרִי** (1 Sam. ii. 3) do not encrease, do not speak, i. e. do not speak continually.

275. This is especially the case with the verbs **יָסַף** to add, to encrease, **שׁוּב** to return: as, **וַתָּסֵף לָלֶדֶת** (Gen. iv. 2) and she brought forth again, lit. and she increased to bring forth: **וְלֹא יָסְפָה שׁוּב** (Gen. viii. 12) and she did not again return: **וַיֵּשֶׁב וַיַּחְפֹּר** (Ibid. xxvi. 18) and Isaac dug again, lit. and he returned and he dug: **וַיִּסָּף וַיִּשָּׁלַח אֶלָּיו** (2 Kings i. 2): **וַיִּסָּף אֶבְרָהָם וַיִּקַּח אִשָּׁרָה** (Gen. xxv. 1).

Imperative Mood.

276. The Imperative is used in Hebrew, as in other languages, for commanding, entreating, &c.

It admits only of the second person singular and plural, *m.* and *f.** and is used only affirmatively.

Prohibitions and admonitions are expressed by the future, accompanied by the negative particles **לֹא**, **אַל**: as, **לֹא תֹאכַל** (Gen. ii. 17) *thou shalt not eat*; **אַל תִּשְׁלַח יָדְךָ אֶל הַנְּעָר** *lay not thine hand upon the lad*; **וְאַל תַּעַשׂ לוֹ מְאוֹמָה** (Gen. xxii. 12).

277. *Obs.* 1.—**אַל** is mostly used when a wish is expressed, in which case it is generally followed by **אַתָּה**: as, **אַל נָא תַעֲבֹר** (Gen. xviii. 3) *do not pass, I pray*:—or in expression of encouragement, admonition, and advice: as, **אַל תִּירָא אַבְרָם** (Gen. xv. 1) *fear not Abraham*; **אַל תִּלְדָּךְ** (Prov. i. 15); **אַל תִּרְבֹּר** (Ibid).

278. *Obs.* 2.—A future preceded by an imperative is often used as an imperative: as, **לֵךְ וְאַסַּפְתָּ** (Exod. iii. 16).

279. *Obs.* 3.—The imperative is sometimes used for the future: as, Gen. xx. 7. *and he shall pray for thee*, **וְהָיָה** *and live*, i. e.

* When an imperative sense for the first and third persons is required, the future is used: as, **אָרוּץ** or **אָרָצָה** (with paragogic **ה**) *let me run* (2 Sam. xviii. 22, 23); **יְהִי** *there shall be*, or *let there be*; **יֵלְכוּ** *let them go*, or *they shall go*. But these and similar expressions are often merely declarative, intimating neither a command nor even a wish: as, **יְהִי נְשָׁמוֹ לְעוֹלָם** (Ps. lxxii. 17) *his name will be for ever*; **יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה** (Hos. v. 6) *they will go to seek the Lord*. In this sense ought the several verbs in the thirty-fifth Psalm, verses 4, 5, 6, and in several other places, to be understood.

† This particle is likewise used for the same purpose in affirmative phrases: as, **יִקַּח נָא מִנֶּעַט מַיִם** (Gen. xviii. 4) *let a little water be taken*; **סוּרוּ נָא** (Ibid. xix. 2).

and thou shalt live; וְחָיָה וְנָחַת עִשָׂו וְחָיָה (Ibid. xlii. 18); וְיָמְרָת...וְנִהְיֶיךָ (Deut. xxxii. 50).

Subjunctive and Potential Moods.

280. The several Moods denominated by Grammarians, Subjunctive, Potential, Optative, &c., are indicated in Hebrew by the particles פֶּן, אִם, כִּי, אִם, אֲלֵי, לֹא, אֲלֵי, לֹא, or לֹא אֲלֵי, or by the phrase מִי יִתֵּן*, expressive of contingency, conditionality, possibility, wish, &c., the verb retaining the same form which it has in the indicative:—

Thus, פֶּן lest; (Gen. iii. 22) וְיִשְׁלַח יָדוֹ וְלָקַח...וְאָכַל lest he put forth his hand and take...and eat, &c.; פֶּן תִּמְתּוֹן (Ibid. 3).

אִם if, provided; (Gen. xviii. 26) אִם אֶמְצָא בְסֹדוֹם...וְנִשְׂאָתִי if I find in Sodom... then will I spare, &c. (Gen. xxxii. 9); אִם יָבוֹא עֵשָׂו אֵלַי...וְהִכָּהוּ...וְהָיָה if Esau come to... and smite it, then, &c. (See Exod. xxi.)

כִּי if, that; (Exod. xxi. 7) וְכִי יִמְכֹר אִישׁ אֶת בָּתוּלָתוֹ and if a man sell his daughter, &c.; (Gen. xxxviii. 16) מַה תִּתְּנֵנִי וְיָמְרָתָהּ what wilt thou give me, &c.; (Exod. iii. 11) מַה אֲנִי אֲלֵי that thou mayest come, &c.; (Judg. ix. 28) מִי אֲבִימֶלֶךְ...כִּי אֲבִימֶלֶךְ and that I should bring forth, &c.

אֲלֵי peradventure, perhaps; (Gen. xviii. 24) אֲלֵי יֵשֶׁת חֲמִשִּׁים peradventure there be fifty righteous within the city; (Lam. iii. 29) אֲלֵי יֵשֶׁת תִּקְוָה.

* Likewise by אֲשֶׁר that (Gen. xi. 7); לְמַעַן in order that (Gen. xxvii. 25); כִּי בְעֵבֶר that (Gen. xxvii. 4). The Optative is frequently indicated by the particle כִּי: as, וְיָמְרָתָה רַע רִשְׁעִים (Ps. vii. 10) O that the wickedness of the wicked might come to an end! These moods must, however, often be inferred from the context.

וְאֵלֹהֵי הַיָּמִים אֶלְפֵי שָׁנִים פַּעַמַיִם (Ecc. vi. 6) *and though he live twice a thousand years, &c.*; (Esth. vii. 4) וְאֵלֹהֵי לַעֲבָדִים וְלַטְּפָחוֹת נִמְפָּרְנוּ הַחַרְשָׁתַי

לִי *O that, would*; (Gen. xvii. 18) לֹא יִשְׁמַעֲאֵל יְהוָה לְפָנֶיךָ *O that Ishmael might live before thee!* (Gen. xxx. 34) לֹא יִהְיֶה כְּדְבָרֶיךָ *would it might be according to thy words.*

לֹאִי אֱלֹהֵי לֹאִי or לֹאִי לֹאִי *were it not, except*; (Gen. xxxi. 42) לֹאִי אֱלֹהֵי אָבִי . . . הָיָה לִי כִי עָתָה רִיקָם שְׁלַחְתָּנִי *except that the God of my father . . . had been with me, thou hadst sent me away now empty*; (Judg. xiv. 18) לֹאִי חַרְשָׁתָם בְּעִנְיָתִי לֹא מְצָאתָם הִירָתִי

כִּי יִתֵּן מוֹתָנִי *who would give, grant, would, O that*: as, . . . כִּי יִתֵּן מִצְרַיִם בְּאֶרֶץ מִצְרַיִם (Exod. xvi. 3) *would (to God) we had died . . . in the land of Egypt*; כִּי יִתֵּן בְּלֵעָם יְהוָה נְבִיאִים (Num. xi. 29) *would (to God) that all the Lord's people were prophets*; כִּי יִתֵּן תְּאֵמֶר בְּקָרְבָנִי וּבְעֶרְבִי תְאֵמֶר כִּי יִתֵּן בְּקָרְבָנִי (Deut. xxviii. 67).

PARTICIPLES.

281. Participles are used in Hebrew as nouns (Art. 122, 207), as Adjectives (Art. 83), and as verbs (Art. 245); and follow, according to the sense in which they are employed, the rules of these respective parts of speech.

282. They are often used in a very unlimited sense; in which case, the pronouns, *whoso, whoever, he that, &c.*, though not expressed, must be supplied: as—

וְשׂוֹנֵא תוֹכַחַת בְּעַר : (Prov. xii. 1.)

וְשׂוֹנֵא תוֹכַחַת בְּעַר :

Whoso loveth instruction, loveth knowledge; but he that hateth reproval (is) a brute; lit. a lover of wisdom (is) a lover of knowledge; and, &c.

עֵבֶר אֲדַמְתּוֹ יִשְׂבַּע לֶחֶם (Prov. xii. 11.)

He that tilleth his land shall be satisfied with bread.

אֲשֶׁרִי אָדָם שִׁמְעַ לִי.....כִּי מִצָּאִי מִצָּא תַיִם.....וְחַטָּאִי

חַיִּים נִפְשׁוֹ (Ibid. viii. 34—36.)

Blessed (is the) man who hearkeneth unto me, &c. . . . For whoso findeth me, findeth life, &c. . . . But he that misseth me, wrongeth his soul.

מְשֻׁמְרִים הַבְּלִי שְׂוֵא חֶסֶדֶם יַעֲזֹבוּ (Jonah ii. 9.)

They that observe lying vanities, forsake their own mercy.

283. This is likewise often the case even when the particle has the prefix ה, especially when it is preceded by בַּל, or by the same *finite verb** : as, בַּל הַשְׁמַע (Gen. xxi. 7) *whoever shall hear it* ; (2 Sam. xvii. 9) וְשָׁמַע הַשְׁמַע, lit. *and he shall hear the hearer*, &c., i. e. *whosoever shall hear* ; כִּי יִפְלֵ הַנְּפִל (Deut. xxii. 8).

284. Participles are sometimes used as the objects of preceding verbs : as, שָׁמַעְתִּי אִמְרֵימָה נִלְכָּה (Gen. xxxvii. 17) *I have heard them say, Let us go*, &c. ; (Gen. xxvii. 6) וְרֵבֶקָה שָׁמַעְתִּי אֶת־אֲבִירָה מִדְּבַר לְאִמְרָהּ *and Rebekah spake unto Jacob her son saying, מִדְּבַר*

* Or when followed by the same *finite verb* : as, (Ezek. iii. 27) הַיִּשְׁמַע יִשְׁמַע.

† The word לְאִמְרָה (inf. cons. of אָמַר) so often used in Scripture, is generally introduced before a quotation. In the instance before us it is used twice. By the first, the sacred writer indicates that

אֵל עָשׂוֹ אָחִיךָ לֵאמֹר : הִבִּיאָה לִּי צִיד *behold I heard thy father speak unto Esau thy brother, saying, Bring me venison, &c.*

Concord of the Verb with the Nominative.

285. The verb generally agrees with its *nominative* or *subject* in number, gender, and person : except—

1st.—The *pluralis excellentiæ*, which mostly, but not always, takes a verb in the singular : as, (Gen. i. 1) בָּרָא אֱלֹהִים ; (Exod. xxi. 4) אָם אֲרָנִיו יִתְּנֶנּוּ לִּי ; (Ibid. 29) וַיִּמָּחַ בְּעַלְיוֹ יִימָחַ * ; (Gen. xx. 13) הִתְּעוּ אֶתִּי אֱלֹהִים . (See Art. 220.)

2nd.—When the verb *precedes* its subject, in which case the verb may or may not agree with it † : as, (Gen. i. 14) וַיְהִי מֵאֲרֶתְהָ , where

the words following it are the very words spoken by Rebekah, including the second לֵאמֹר , by which she introduces the words of Isaac, or at least their general sense, namely, הִבִּיאָה לִּי צִיד .

* In these instances, the agreement is logical, *i. e.* according to the signification ; but in the last example, the agreement is merely *formal*.

† Verbs, considered as mere attributes, cannot, strictly speaking, admit either of *number*, *gender*, or *person* ; these can only belong to the *pronouns*, which are included in the form of the verb. Now, we can easily suppose that the mind of the *speaker* may, in some instances, be chiefly directed to the attribute, without immediately thinking of the particular subject or subjects to which the attribute may happen to belong (as is the case when verbs are used impersonally) ; the subject being introduced, as it were, by a sort of afterthought, and of course, as merely explanatory ; and hence the reason why in such instances the *concord* is disregarded.

the *verb* is singular masculine, and the *noun* plural feminine ; (Num. ix. 6) וַיְהִי אֲנָשִׁים, here the verb is in the singular, and the noun is in the plural ; (Gen. ix. 23) וַיִּקַּח נֹחַ וַיִּפְתַּח, here we have two nouns connected by a copulative, yet the verb is in the singular ; (Job xlii. 15) וְלֹא נִמְצָא נָשִׁים יְבוּת.

3rd.—When the subject is *complex* (Art. 180), and one of the terms (the *consequent*) happens to be *plural*, then the verb is sometimes put in the *plural*, although the leading word (the *antecedent*) is in the singular : as, (Gen. iv. 10) קוּל דְּמִי אֶחָד צִעֲקוּם ; (1 Sam. ii. 4) וּמִסְפַּר יָמֶיךָ רַבִּים ; (Job xxxviii. 21) קִשְׁתַּת גְּבוּרִים חֲתִים.

4th.—When a plural noun is used distributively : as, מְחַלְלֵיהָ . . . יוֹמֵת (Ex. xxxi. 14) lit. *her profaners . . . he shall die*, i. e. *every one that profanes it (the Sabbath), shall die* ; (Gen. xlix. 22) בְּנוֹת צַעֲדָה ; (Prov. iii. 18) וְתוֹמְכוֹתֶיהָ כְּאִשָּׁר.

5th.—Sometimes when the apparent subject is a nominative absolute (Art. 204) : as, וַיִּרְעוּת יְתוּמִים יִדְבָּא (Job xxii. 9) and (*as to the arms*) of the orphans, it is broken ; (Hab. i. 16) וַיִּמְאַכְלוּ בְּרָאָה.

6th.—When the verb הָיָה is used as a connecting verb, it may agree either with the *subject* or the *predicate* : as, (Gen. i. 11) וַיְהִי כֵן וַיִּבְרָא אֱלֹהִים אֶת-הַיָּם וְהָאָרֶץ הַיְיָתָה תִּהְיֶה גְבוּהוּ. The concord is, however, often entirely disregarded* : as, (Gen. xli. 53) . . . וַיִּשְׂרֹף אֶת-הָאֵשׁ הַיָּהוּהָ ; (Levit. xxiv. 5) וַיִּשְׂרֹף אֶת-הָאֵשׁ הַיָּהוּהָ.

* This is likewise often the case when a pronoun is used as the *copula* : as, (Lev. xxv.) הָיָה אֲחֻזָּתוֹם ; (Josh. xiii. 14) בְּיַד חֲקוֹרֵת הָעַמִּים הַכָּל הוּא ; (Jer. x. 3) אִישִׁי יְהוָה . . . הוּא נְחֻלָּתוֹ. The reason of this is evident, as the *copula* cannot, strictly speaking, be effected by *gender* or *number*. Several apparent anomalies may be attributed to the omission of some word : as, (1 Sam. xxv. 27) וַיִּבְרַךְ הַזָּאֵר אֶת-הַבְּיָא . . . שֶׁפָּתְחָהּ, where the word גַּעַר is probably omitted. There are, however, many discordances that cannot be thus explained.

286. When several *subjects* of different genders*, having the same predicate or verb, are connected, and the predicate is in the plural, then the masculine plural is used: as, (Gen xviii. 11) וְאַבְרָהָם וְיִשְׁרָה וְזַקְנִים; (Jud. xiii. 19) וּמְנוּחַ וְאִשְׁתּוֹ רְאִים (not רְאוּת).

But the *verb* or *predicate* may be in the singular, in which case either the masculine or the feminine may be used: as, (Gen. xxiv. 55) וַיֵּאמֶר אֲחִיהָ וְאִמָּה; (Num. xii.) וַתְּדַבֵּר מְרִים וְאַהֲרֹן; (Exod. xxi. 4) שָׁמֹן וּקְטֹרֶת יִשְׁמַח לֵב; (1 Kings xvii. 15) וַתֵּאבֵל הִיא וְהוּא.

287. When the subject is a Noun of the *common gender*, the verb may be in either gender: as, (Levit. iv. 2) וְעֵשָׂה... כִּי תִהְיֶה; (Is. xxxiii. 9) אֲבֵל נִפְשׁ כִּי תִהְיֶה; (Levit. iv. 2) וְעֵשָׂה... כִּי תִהְיֶה; (Is. xxxiii. 9) אֲבֵל נִפְשׁ כִּי תִהְיֶה.

288. When the subject is a collective noun, the verb may be either in the singular or plural: as, (Exod. i. 20) וַיִּרְבַּה הָעָם וַיַּעֲצְמוּ.

289. When the subject is indefinite, as when we say *some one did so and so*, the Hebrew makes use of the verb of the third person: as, על בן קרא שמו (Gen. xi. 9) therefore was the name of the city

* When the several subjects consist of pronouns of different persons, the verbs must then agree with that which is, in the language of grammarians, the most noble; that is, the 1st person has the preference over the other two, and the 2nd over the 3rd: as, (Gen. xxxi. 44) וְאָמַר אֲנִי וְאָמַר; (2 Sam. xix. 30) לָקַח נִכְרֹתָהּ בְּרִית אֲנִי וְאָמַר; (2 Sam. xix. 30) לָקַח נִכְרֹתָהּ בְּרִית אֲנִי וְאָמַר.

called *Babel*, Heb. *therefore he called*, i. e. *some one**; וַיֹּאמֶר לְיוֹסֵף (Gen. xlvi. 1) *and one told Joseph*; וַיִּגַּד לְיַעֲקֹב (Ibid. 2): or by the passive verb: as, וַיִּגַּד לְאַבְרָהָם (Gen. xxii. 20) *and it was told Abraham*, i. e. *some one told him*.

Obs. 1.—The third person of the verb is likewise used when the subject or cause is unknown, and where, in English, the neuter pronoun is used: as, וַיִּצְרִילוּ (Gen. xxxii. 8) *and it grieved him*; יֵצַר לִי *it grieves me*; וַיְהִי הַגֶּשֶׁם lit. *and he was the rain*, i. e. *it rained*; וַיְהִי קוֹלוֹת וּבְרָקִים *and there was thunder and lightning*, i. e. *it thundered and lightened*.

Obs. 2.—The third person is sometimes used instead of the second or first, and nouns instead of pronouns, in addressing a superior: thus, וַיִּבְרַח פַּרְעֹה מִלְּפָנָיו (Gen. xli. 10) *Pharaoh was wroth with his servants*, for וַיִּבְרַח מִלְּפָנָיו אֶת־עַבְדָּיו;—וַיִּבְרַח מִלְּפָנָיו אֶת־עַבְדָּיו (Gen. xli. 18) for וַיִּבְרַח מִלְּפָנָיו אֶת־עַבְדָּיו;—וַיִּבְרַח מִלְּפָנָיו אֶת־עַבְדָּיו (See likewise Gen. xix. 19; xxxiii. 13, 14)†.

Government of Verbs.

290. Active transitive verbs‡ govern the objective case: as, וַיִּשְׂרָאֵל אֶת־יוֹסֵף (Gen. xxxvii. 3) *and Israel loved Joseph*; שָׁמַרְתִּי פְקוּדֶיךָ וְעֵדוּתֶיךָ (Ps. cxix. 168) *I have kept thy precepts and thy testimonies*.

* This corresponds with the German *man*, and the French *on*.

† Thus we see that the language of politeness, or rather of abject humility, was early in vogue amongst mankind.

‡ Many verbs are used both *intransitively* and *transitively*: as, וַיִּשְׂרָאֵל הָרַף (Judg. xx. 41) *and the men of Israel turned*; הָרַף לָבָם לְשׂוֹנֵא עַמּוֹ (Ps. cv. 25) *he turned their hearts to hate his people*; הָרַף אֶת־מִימֵיהֶם לָדָם (Ibid. 29).

291. Some verbs govern two objective cases : as, *שאל-נא את-הכהנים תורה* (Hag. ii. 11) *ask the priests (concerning) the law* ; *אלמדה פשעים דרכיך* (Ps. li. 15) *I will teach transgressors thy way*.

292. This is especially the case with verbs in *Hiphil* : as, *להעביר את-המלך את-הירדן* (2 Sam. xix. 16) *to make the king pass over the Jordan* ; *והעבדתיך את-איביך* (Jer. xvii. 4) *and I will cause thee to serve thine enemies**.

293. The student will recollect that when we speak of *eases* in Hebrew, nothing is meant but the signs † (prefixes or prepositions) which are added to the subordinate member of a sentence (Art. 188), in order to distinguish them from the more essential parts. Now, what particular prefix or preposition these subordinate members or complements require, must depend, as has already been observed (Art. 190), on the signification of the verb, and on the intention of the speaker ; and this intention can often only be known from the particular prefix or preposition which accompanies the *complement*, and by which the signification of the verb is frequently varied. Thus the verb *עבד* construed with *את* signifies *to labour, to cultivate, to serve* ; but with *ך* it signifies, *to impose labour* : *שעה* construed with *אל* signifies *to attend to, to regard* ; but with

* Generally verbs, &c., which are transitive in *קל*, become doubly transitive in *פעל* : as, *למד* (Is. xxvi. 10) *he learned* ; *למד* (Ecc. xii. 9) *he caused to learn, or he taught*.

† But these signs are sometimes omitted (Art. 215), in which case the connection is said to be *immediate*. The complement of a verb may be the name of the action (Art. 263), and then it is said, in the language of grammarians, to be governed in the *infinitive mood*.

מ or מן it signifies *to turn away, disregard*: שָׁאַל אֶת־ is *to ask*, שָׁאַל־בֹּ to *consult*, מִעַם or מִן שָׁאַל to *request*, שָׁאַל־ל־ to *inquire*.

Miscellaneous Remarks.

294. The words קוּם *to rise*, נָשָׂא *to lift up, to raise*, פָּנָה *to turn*, and a few others, are often used pleonastically before other verbs: as, וַיִּקָּם וַיֵּלֶךְ *and he rose and went*; וַיִּשָּׂא עֵינָיו וַיֵּרָא *and he lifted up his eyes and saw*; וַיִּפֶן וַיֵּצֵא *and he turned and went out*; וַיִּשָּׂא אֶת רַגְלָיו וַיֵּלֶךְ.

295. Nouns derived from the same root with the verb are often added to it pleonastically: as, וַיִּדַּר *and Jacob vowed a vow*; בָּכוּ בְּכִי גָדוֹל *they wept a great weeping**; הָלֹום הַלְמָתִי (Gen. xli. 15); וַיִּתְרַד יִצְחָק הַרְדָּה גְדוֹלָה (Gen. xxvii. 33).

CHAPTER VI.

PARTICLES.

Adverbs.

296. The modifications of attributes, which in many languages are expressed by adverbs, are indicated in Hebrew in various ways:—

* Some grammarians suppose that this mode of expression denotes *emphasis*, but it appears to mark the almost child-like simplicity of the early ages, rather than any thing else.

1st. By the repetition of the *noun* or *adjective* (Art. 221, 225).—2nd. By the *infinitive absolute* (Art. 269, 270).—3rd. By a *finite verb*, in conjunction with an *infinitive constructive* or with another *finite verb*. (Art. 273, 275).—4th. By *abstract nouns* or other words* used adverbially: as, (Exod. xii. 11) *and ye shall eat it בְּהַפְּזוֹן with hastiness, i. e. in haste, or hastily*; (Ibid. xiv. 25) *and they drove them (the chariots) בְּבִבְרַת with heaviness, i. e. heavily*; (Judg. viii. 1) *and they contended with him בְּחִזְקָה with vehemence, or vehemently*.

297. *Obs.*—Some of these words are never used in an adverbial sense without some of the prefixes מ, ל, כ, ב, as in the preceding examples: others are always used without prefixes: as, (Josh. ii. 1) חֲרִישׁ secretly (from חָרַשׁ deaf); הַנִּזְם gratuitously; (Lam. i. 9) פְּלֵאִים wonders, i. e. wonderfully. Some, again, are used indiscriminately with or without prefixes: as, בְּבִטָּח (Deut. xii. 10); לְבִטָּח (Lev. xxv. 19); *in safety, securely*; while others are used in different senses, according as they *have* or *have not* any of the prefixes: as, לְבַד alone, only, separately, but מִלְּבַד † besides, except; מִתִּי when, but לְמִתִּי for when, for what period of time; אֵין cons. אֵין non-existence, nothing, לְאֵין into nothing, כְּאֵין as nothing; but, מֵאֵין signifies whence, and מִאֵין without, or rather from want of existence, or because there existed not; (See Is. v. 9; 1. 2); and

* See Art. 154.

† As מִלְּבַד הָרֵעֵב הָרֵאשׁוֹן (Gen. xxvi. 1) besides the first famine. But the מ is often prefixed before the noun: as, לְבָד מִבָּנִים (Exod. xii. 37) besides children; which is the same as מִלְּבַד הַבָּנִים.

לֹא־יֵשׁ without, i. e. where there exists not, or in the non-existence (see Prov. v. 23, xi. 14), לֹא not, בְּלֹא without*.

298. הֲלֹא is it not? is mostly used in indirect assertions, when the inquirer knows that the answer must be in the affirmative. It is therefore often equivalent to a positive assertion†, and may be rendered by *behold*: as, הֲלֹא אַחֲרֶיךָ רְעִים בְּשֶׁכֶם (Gen. xxxvii. 13) *Do not thy brethren pasture in Shechem? i. e. they do pasture, &c.*;

* The distinction between לֹא־יֵשׁ and לֹא־יֵשׁ, and between these and לֹא, &c., has already been pointed out in Art. 154, 187. Nevertheless, as it is important for the student to have a clear view of the subject, we shall repeat our former remarks, and elucidate them by examples.

לֹא־יֵשׁ is a noun, and signifies *non-existence, nothing*. It is opposed to יֵשׁ, which signifies *real being*. לֹא־יֵשׁ is used in the *absolute state*, but יֵשׁ when in construction with other words. Thus, *absolute state*, יֵשׁ אֵין הַיְהוָה בְּקִרְבָּנוּ אִם אֵין (Exod. xvii. 7) *Is the Lord amongst us or not?* lit. *Is the Lord in existence? &c. or Is he not in existence amongst us?* Cons. אֵין בַּיִת אֶשֶׁר אֵין שָׁם מֵת (Exod. xii. 30) *there was not a house where there was not one dead, lit. there was no house in existence where there was not a dead person in existence.* Both אֵין and לֹא־יֵשׁ indicate the non-existence of the *subject*, whereas לֹא indicates the non-existence of the *predicate* or *attribute* (see the examples in Art. 187). The affirmative answer to the question הֲיֵשׁ פֹּה אִישׁ (Jud. iv. 20) *is there any man here?* or הֲיֵשׁ בְּנֵה הָרְאָה (1 Sam. ix. 11) *is the seer here?* is יֵשׁ *there exists*. The negative answer is לֹא־יֵשׁ *there exists not*. But the affirmative answer to הֲרְאָה אַתָּה (Jud. iv. 20) *seest thou?* or הֲרְאִיתָ *hast thou seen?* is כֵּן *so, yes*, or רְאִיתִי-רְאָה אֲנֹכִי; and the negative answer is לֹא־בָל. לֹא־יֵשׁ signifies *nothing whatever*, excluding the whole as well as the parts: but לֹא־בָל signifies *not all*, excluding the whole but not all the parts.

† A negative is often implied in affirmative interrogations: as, (Ezek. xviii. 23) מֵת רְשָׁע אֶחָפִין אֶחָפִין *do I then desire the death of the wicked?* which is equivalent to *I do not desire, &c.*

הָאֵלֹהִים הַמָּה בְּעֵבֶר הַיַּרְדֵּן (Deut. xi. 30) *Are they not on the other side Jordan? i. e. Behold they are, &c.*

299. Two negatives are not, in Hebrew, equivalent to an affirmative, but only strengthen the negation: as, הַמְּבֹלֵי אֵין קְבָרִים בְּמִצְרַיִם (Exod. xiv. 11).

300. Negatives are sometimes added to nouns, adjectives, &c., to denote *privation*: as, אֵין־מִסְפָּר *innumerable*, אֵין־נֶבֶן *unprepared*; אֵין־אֹנִים *powerless, impotent*; לֹא־כֶחַ *strengthless*; לֹא־חָכָם *unwise*; לֹא־בְנִים *childless*; לֹא עָבוֹת *a cloudless morning*; לֹא־יוֹעִיל *useless, profitless*; לֹא־אֵל *not-a-God, i. e. an idol*; לֹא־עַם *not a nation, i. e. a lawless horde**; בְּלִי־שֵׁם *without a name, i. e. infamous*; בְּלִתי סָרָה *irremovable†*; אֶל־מָוֶת *immortality‡*.

301. The negatives are sometimes omitted, and must be supplied by the reader: as, (I Sam. ii. 3) אֵל תִּרְבוּ תִרְבּוּ תִרְבּוּ וְנִבְהָה וְנִבְהָה וְנִבְהָה יֵצֵא, supply אֵל; (Ps. ix. 19) כִּי לֹא לְנֶצַח יִשְׁכַּח אֲבִיוֹן תִּקְוַת־יָם, supply לֹא; עֲתָק מִפִּי־יָם, supply עֲתָק; לֹא עֲנִיִּים־תִּאֲבָד לְעַד, supply לֹא.

This is especially the case when two negative propositions are joined together by ו, when both the *negative* as well as the *predicate* of the second proposition are often omitted: as, (Ps. i. 5) עַל־בֶּן לֹא־עַל־בֶּן לֹא־יִקְמוּ רַשְׁעִים בְּמוֹטְפָט וְחִטָּאִים־בְּעֵרַת צְדִיקִים, supply יִקְמוּ, or render the ו by *nor*.

The repetition of adverbs denotes intensity: as, (Deut. xxviii. 43) מַעֲלָה מַעֲלָה מַעֲלָה, *the stranger that is amongst thee shall get up above thee, upwards upwards, i. e. very high*; and thou shalt come down מְטָה מְטָה, *low low, i. e. very low*.

* Thus, (Deut. xxii. 21) וַאֲנִי אֶקְנִיאֶם בְּלֹא־עֵם קְנִיאֹנֵי בְּלֹא־אֵל.

† (Is. xiv. 6) מִכֶּתֶף בְּלִתי סָרָה.

‡ (Prov. xii. 28) בְּזִיזָה צְדָקָה חַיִּים וְדִרְבָּרָה נְתִיבָה אֶל־מָוֶת.

General Remarks on the Particles.

302. Particles (originally nouns or verbs, Art. 154) are used in Hebrew, as in other languages, not only in various senses, but for various purposes. The same word being often employed as an *adverb*, *preposition*, or *conjunction**: thus, עַל upon, over, for, because, &c.; תַּחַת below, beneath, under, instead, because; בְּלֹאֵי (probably from בָּלָה to waste away) not, without, except, unless, &c.

303. *Obs. 1.*—The student must, however, not suppose that these words have really so many different significations; for on strict examination it will be found, that however variously the Hebrew particles may be applied, they never lose their primary signification. But in translating them into modern languages, their force cannot always be given by one and the same word. This is owing to various causes, but chiefly to this—That most of the Hebrew particles are the signs of *general relations* as well as of their various *grades*, or, if I may be allowed the expression, of their *subordinate relations*. Now, the Sacred Writers often use a particle expressive of a general relation, leaving the *subordinate* to be inferred from the *context*; but in modern languages, these subordinate relations must be expressed by distinct words. Thus, for instance, אֶל, לְ (probably from אָלָה to tend, extend) denotes *tendency* in general; but whether this *tendency* is to produce a union of contact, or merely an approximation, or whether it imports the final result of an action, is not expressed

* There are, however, many particles which are never used but as *adverbs*: as, הֵּן here, שָׁם there: or as *prepositions*; as, בֵּינָם between: or as *conjunctions* only; as, אֲבָל but, וְ and.

by the *particle*, but must be inferred from the context. Hence the reason why it cannot always be rendered by *to*, but occasionally by *at*, *near*, *by*, *for*, *that*, &c.

It is the same with the inseparable particle ו (from ו a hook) ; it indicates the general relation of *connection*, but whether this connection is *copulative*, *adversative*, *concessive*, &c., must often be inferred from the context*. Nor is this so difficult as it may at first appear. No attentive reader can for a moment doubt that the ו in וְאֵת הָאָרְצִי (Gen. i. 1) means *and*, showing that the verb בָּרָא refers to הָאָרְצִי as well as to הַשָּׁמַיִם ; nor that the ו in וְגַם הָיָה (Gen. iv. 2) or in וְאֵל קַן (Ibid. 5) ought to be rendered *but*, because the propositions to which these words belong, stand in disjunctive *opposition* to those which immediately precede them ; nor that the ו in וְאִימְנָה and in וְאֶשְׁמְאִלָּה (Gen. xiii. 9) must be rendered by *then*, because these propositions are the *respondents* or *consequents* to their respective *antecedents*—אִם הַיְשָׁמְאֵל *if thou wilt take the left* ; אִם הַיְמִינִי *and if thou wilt take the right* : nor that ו in וְלֹא תִנְעִי (Gen. iii. 3) must be rendered by *neither*, because it is preceded by the negative proposition לֹא תֹאכְלוּ *ye shall not eat*, and is not in opposition to it. Equally evident is it that the ו in וְאִמְוֹ (Exod. xxi. 17) must be rendered by *or*, as it cannot be supposed that the culprit should go unpunished unless he commit the offence against both parents ; in this instance the ו shews that וְמִקְלָל refers to אִמְוֹ as well as to אָבִיו. These examples, I hope, will tend to remove the erroneous opinion, that the Hebrew particles have such a multiplicity of meanings, and that the single ו has seventy-four different significations !

304. *Obs. 2.*—Many particles appear to be synonymous, but there is generally some shade of difference in their meaning ; nor can

* That the frequent use of this particle instead of those which express its subordinate relations does not arise from a want of adequate terms, is fully shown in *Vindiciæ Hebraicæ*, p. 157—163.

they always be indiscriminately used : thus, both לְ and לָ, are the signs of the dative. But לְ is frequently used before the infinitive mood, to show the *purpose* : as וַיֵּשֶׁב-לְאָבֶל and *he sat down to eat* : and before nouns, to indicate the ultimate object : as, וְהָיוּ לְאִתּוֹת and *they shall be for signs*. In neither of these cases could לָ be used ; דְּבַר-אֵלַי signifies *he spoke unto me*, but דְּבַרְלִי (the verb not being accompanied by an objective case) signifies either *he spoke concerning me*, or, as it is often properly rendered in the Established Version, *he promised me* ; דְּבַר לְכֶם (Deut. i. 11) *he has promised you* ; אֵל גְּנֹשִׁי שָׁלַח signifies *he sent to my wives* ; but, שָׁלַח לְגֵנְשֵׁי signifies, *he sent for my wives* ; (see 1 Kings xx. 7) שָׁלַח אֵלַי לְגֵנְשֵׁי וּלְבָנַי וּלְכַסְפִּי.

305. Thus, likewise, בְּגִלְלָה (lit. *in rolling*) from גָּלַל *to roll*, בְּעֵבֹוֹר (lit. *in passing*) from עָבַר *to pass*, refer to the *principal* person for whose *sake* any thing is done, to distinguish him from the person who receives the benefit, &c., not for his own merit, but for that of another. But בְּגִלְלָה is used only before nouns, whilst בְּעֵבֹוֹר is used before nouns as well as before verbs, and is sometimes equivalent to לְמַעַן (lit. *to answer*) *that, so that*, indicative of the final cause. Thus (Gen. xxxix. 5) *the Lord blessed the Egyptian's house* יוֹסֵף בְּגִלְלָה לְיוֹסֵף *for Joseph's sake* ; (Gen. xxx. 27) *the Lord has blessed me* בְּגִלְלָתְךָ *for thy sake* ; (Gen. viii. 21) בְּעֵבֹוֹר בְּעֵבֹוֹר הָאָדָם *for man's sake* ; (Gen. xxvii. 4) בְּעֵבֹוֹר תְּבַרְכֶּךָ גְּנֹשִׁי *that my soul may bless thee*. (See Exod. ix. 16).

306. *Obs. 3.*—The remarks contained in Art. 297, may be applied to particles in general :—

Thus, לְ is never used with a prefix, nor with a preposition preceding it, though it may be used with a preposition following it : as, אֶל-אֲחֵרַי *to behind me*, אֶל בֵּין *to between**, אֶל תּוֹךְ *to the midst of*,

* These apparent *double prepositions* cannot always be translated literally. Expressions like these, *to behind me*, *to between me*,

into; whereas אודות *concerning, on account of*, is never used without the particle על preceding it: as, על אודות בנו *concerning, or because of his son*; על אודות הבאר *concerning, or an account of the well* (Gen. xxi).

על (from עלה *to ascend*) upon, above; מעל *from above, or above* (the force of מ being lost in the translation); but מעל *above* (lit. *what is above*), though derived from the same root, never occurs without the prefix מ; thus, ממעל *from above, or above*; and מעלה with local ה, though likewise derived from the same root, is used without the prefix מ; as, מעלה *upwards*.—Sometimes with ל, למעלה and with מ and ל, מלמעלה.

Thus likewise בלתי, בעבור, בגלל, never occur without ב, though this letter is, in the two first words, *servile*. Further, בגלל admits neither a prefix nor a preceding nor following particle. בעבור is sometimes used with ל to mark the final end or purpose; whereas לבלתי admits both prefixes as well as particles: thus, לבלתי ישמר (*for*) *not to keep, מבלתי יכלת* *from defect of power, from inability*, מבלתי אלא *unless, except*, עד בלתי שמיאם *until the defect of the heavens, or until the heavens be no more*. A knowledge of these distinctions can only be acquired by practice.

sound very awkwardly to our ears, and so they would to an oriental ear, if these terms were considered exclusively as prepositions—but this usage is perfectly correct in the Hebrew; because most of the prepositions being, in their origin, *nouns*, are often used as such: thus, אחר *the hinder part, the space behind*; תוך *the middle of*; (from תוך *the middle*), בין *the intermediate space*, plu. בינות *the intermediate spaces*. Hence the propriety of such expressions, מלפני מעלה, למעלה, אל מבין, אל-בין, מבין, מאחרי, אל אחרי. But we could not say אל לפני, nor לפני because the ל in לפני already expresses the relation denoted by the dative, and means literally, *towards* the place where the face is.

307. Several particles, when in construction, require the sign of the *dative* after them: as, * מִבֵּית * לְפָרְכֶת *within the veil*, lit. *from within to the veil*. i. e. *with reference to it*; מִחוּץ לְעִיר *without the city*; מִמַּעַל לְעֵצִים *upon the wood*, lit. *from above, with reference to the wood*; סָבִיב לְמִשְׁכַּן וְלַמִּזְבֵּחַ *round about the tabernacle and the altar*; וְאוֹי לָהֶם *woe unto them!* וְאוֹי לִי *woe unto me!* lit. *lamentation to me!* הֲלִילָה לִי *far be it from me!* God forbid! lit. *a profanation be it to me, unbecoming.*

308. *Obs.*—When the particle בֵּין *between*, relates to several objects included in a noun plural, it is placed in immediate construction with that noun: as, בֵּין הַפְּזֻרִים *between the pieces*, בֵּין עֵינַיךָ *between thine eyes*†. But when it relates to two distinct nouns, whether the same or different, then the particle must either be repeated before each of the nouns: as, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ (Gen. i. 4) *between the light and between the darkness*; ... בֵּין הַפְּזֻרִים (Ibid. 7): or בֵּין is placed before the first noun, and the second receives the prefix ל; as, בֵּין פְּזֻרִים לְמָוֶם (Ibid. 6); בֵּין אוֹר לְחֹשֶׁךְ (see Levit. xi. 47; Deut. xvii. 8).

Arrangement of Words.

309. As the most essential parts of speech have in Hebrew their peculiar *forms*, and most of the

* Derived from בֵּית *a house*, itself probably derived from בוא *to come in, to enter.*

† When בֵּין refers to several objects included in the same noun, it is often rendered by *among*; as, בֵּין אֶחָיִם (Prov. vi. 19) *among brethren.*

modifications are indicated by *inflections*, there can be little difficulty in distinguishing the *subject* from the *predicate*, and the principal members from the subordinate parts, whatever situation they may happen to occupy in a sentence. The words may therefore be disposed in almost any order, without occasioning the least confusion or ambiguity.

Thus, even the mere *tyro* may know by barely looking at the form of the two following words אָבַל לָהֶם that the first is a *finite verb* including the pronoun *he*, and that the second is a *noun*. Further, as אָבַל includes the *subject* as well as the *predicate*, לָהֶם must be the *objective*, whether it is placed after the verb—thus אָבַל לָהֶם ; or before it—thus לָהֶם אָבַל .

Thus likewise the words of the following simple sentence, $\text{יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף}$ (*Israel loved Joseph*) may receive any arrangement of which they are susceptible without altering the sense:—

- | | |
|---|--|
| I. $\text{יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף}$ | IV. $\text{יִשְׂרָאֵל אֶת־יוֹסֵף אָהַב}$ |
| II. $\text{אֶת־יוֹסֵף אָהַב יִשְׂרָאֵל}$ | V. $\text{אָהַב אֶת־יוֹסֵף יִשְׂרָאֵל}$ |
| III. $\text{אֶת־יוֹסֵף יִשְׂרָאֵל אָהַב}$ | VI. $\text{אָהַב יִשְׂרָאֵל אֶת־יוֹסֵף}$ |
| or VII. $\text{וַיֵּאָהֶב יִשְׂרָאֵל אֶת־יוֹסֵף}$ with ו conversive. | |

The reason of this is obvious. The *verb* being known by its *form*, and the *objective* by the particle אֶת , there remains only the word יִשְׂרָאֵל which must be the *nominative*; and as the words are thus distinctly marked, it matters not what place they occupy.

310. But though, owing to the reason just stated, great latitude is allowed in the arrangement of words, it must not be supposed that they are placed

at random ; on the contrary, their proper disposition appears to depend on one principle, viz., that the speaker will naturally express that *first* which strikes his mind most forcibly, and to which he wishes most to draw the attention of his *hearers*.—The more important words will therefore take precedence of those that are less important*.

311. Hence it is that in Hebrew the *qualifying* word must follow the words *qualified*, and the *defining* words must be placed after those which are *defined* : thus, בְּנֵי הַכֶּהֱנִים (not הַכֶּהֱנִים בְּנֵי) a wise son ; יוֹם שֵׁנִי (not שֵׁנִי יוֹם) second day ; בַּת מְלֶכֶךְ (not מְלֶכֶךְ בַּת) a king's daughter ; הָאִישׁ הַזֶּה (not הַזֶּה הָאִישׁ) this man. See Art. 54, 84, 91, 98, 184.

312. Hence it is, likewise, that in common discourse the words follow mostly the natural train of thoughts, that is to say, the *subject*

* The order of words in the first verse of the Book of Genesis, may perhaps appear an exception to the general rule, as it begins with a word apparently the least impressive : thus, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. But it is highly probable that the Inspired Penman, by adopting this arrangement in preference to the many which he might have chosen, intended to impress on our minds *first*—that this world had a *beginning*, in contradiction to those who maintained its *eternity* : *secondly*—that it was not the production of *chance*, but a *creation*, a calling into existence by the *Divine Will* ; and having thus taught us these important truths, he introduces the Divine Agent, אֱלֹהִים the *Almighty Being*, the Author of all the powers—and last of all, the objective cases—וְאֶת־הָאָרֶץ.

or *nominative* is placed *first*, then the *verb* or *predicate*, then the *objective*, or any other subordinate member* : as in the arrangement marked I.

313. But in historic narratives where *actions* and *events* are of greater importance than the *agents*, the *verb* is mostly placed first†, then the *nominative*, then the subordinate members, and last of all, the minor circumstances : as in the arrangement marked VI. VII. The intermediate arrangements marked II. III. IV. V. are used *ad libitum*, according as the speaker attaches more or less importance to either of the words; the most emphatic being generally placed first in order.

314. By way of illustration, let us compare the two following sentences :—

* All words and phrases which are introduced to define or to explain the *nominative* or any of the subordinate numbers, are placed immediately after the word which they are to explain : as, הַאִשָּׁה—אִשֶּׁר נִתְּנָה עִמָּדִי—הִיא | נִתְּנָה | לִי | מִן־הָעֵץ (Gen. iii. 12) ; יְהוָה—אֱלֹהֵי הַשָּׁמַיִם אִשֶּׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי—וְאִשֶּׁר דִּבְרָלִי וְאִשֶּׁר נִסְבַּע־לִי לֵאמֹר לְזָרְעֶךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת—הוּא | בְּנָה | אֶת־שַׁעַר בֵּיתִי* (Gen. xxiv. 7) ; וְיִשְׁלַח | מִלְּאֲכֹז | לְפָנֶיךָ : הוּא | בְּנָה | אֶת־שַׁעַר בֵּיתִי* (Gen. xxiv. 7) ; הִנֵּה הָעֵלְיוֹן : הוּא | בְּנָה | אֶת־שַׁעַר בֵּיתִי* (2 Kings xv. 35).

When the *nominative* is thus separated from the *verb* by explanatory circumstances, the personal pronoun corresponding with the *nominative* is introduced to recall, as it were, the subject; as in the preceding examples. See likewise Deut. i. 30, 36, 38, 39.

† Except when the clauses stand in opposition. .

I.—בְּחִיָּקָד | שָׂפָה־תִּי | נָתַתִּי | אֲנֹכִי. (Gen. xvi. 5.)

I have given my maid into thy bosom.

II.—לְאִישׁ הַזֶּה | לָאִישׁ הַזֶּה | נָתַתִּי | אֵת בְּתִי. (Deut. xxii. 16.)

Lit. My daughter I gave unto this man for a wife.

In the first example, the *nominative* אֲנֹכִי is placed emphatically (as it is already included in the finite verb נָתַתִּי) *first*; then comes the *verb*, then the *objective*, &c. In the second example, the order is reversed. The objective case is placed first, then the verb including the nominative, then the subordinate members. And why? Because in the first, we have the venerable mistress aware of her importance, which she finds abated by circumstances arising from her *own condescension*, to which she particularly wishes to draw her husband's attention. She, therefore, begins with the *Ego* אֲנֹכִי; 'It was *I*, the mistress of the house, who have condescendingly placed this ungrateful bondwoman in thy bosom.' But in the second example, we have the tender *father*, indignant at the offered insult, pleading the cause of *his child*. He therefore omits the אֲנֹכִי, as if he scarcely thought of himself, and begins his address to the judges with בְּתִי אֵת *my daughter*, as the object nearest his heart.

315. In the following verse, אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֹתוֹ תַעֲבֹד (Deut. vi. 13), we have all the complimentary words placed before their respective verbs and nominatives, because the emphasis rests upon them. Reverse the order, and arrange the words as they are in the translation—אתה תירא את יהוה אלהיך ואתו תעבד—&c., or—יִרָא אֶת יְהוָה אֱלֹהֶיךָ וְעִבְדוֹ אֹתוֹ—&c., and the energy is entirely lost.

316. It is the same with adverbs and other words expressive of mere circumstances, such as הַיּוֹם, בְּתַאוּם, עִתָּה, רִיקָם, &c. In ordinary discourse they mostly follow the verb: as, וַיִּצְצֶה הַיּוֹם (Ex. xxi. 11); לֹא תִשְׁלַחֵנוּ רִיקָם (Deut. xv. 13); וַיֹּאמֶר יְהוָה בְּתַאוּם (Num. xii. 4). But when any particular stress is to be laid upon them, they precede the verb: as, בְּיַעֲרָה רִיקָם יִשְׁלַחֵנִי (Gen. xxxi.

42) ; על־כֵּן פְּתֹאֹם יבֹא אִירוֹ (Prov. vi. 15). Nay, they are often placed with great propriety at the very beginning of a sentence : as, בְּכָל פְּתֹאֹם נִפְלְאָה בְּבָל (Jer. li. 8). Because the prophet wished to draw attention to the *suddenness* of the destruction of Babylon, so unexpected at the time when she was still flourishing and great.

So likewise, מִבְּקָשִׁים אָמַם הָאָדוֹן אֲשֶׁר (Mal. iii. 1) ; הִנֵּם נִמְכָּרְתֶּם (Is. lii. 3) ; אֵת יְהוָה (Job i. 9). In all these instances, the adverbs stand first, because they are the most emphatic. Place them in any other part of the sentence, and the effect is lost, as it is indeed in every translation which cannot adopt the same arrangement.

317. But though numerous additional examples might be produced from every part of Scripture, to show that the Sacred Writers paid great attention to the disposition of their words, yet we must not carry this principle too far, by requiring, in every instance, a reason for the particular arrangement which they thought proper to use. This would be as absurd, as to demand why an author does not always use the same identical words to express the same sentiment. On this subject, I cannot do better than recommend to the student's attention the judicious observations of the greatest Hebrew scholar that ever lived, *Aben Ezra*. His words are :—

דַּע כִּי הַמְּלֹת הֵם בְּגוֹפּוֹת וְהַפְּעָמִים הֵם בְּנִשְׁמוֹת וְהַגּוֹף
 לְנִשְׁמָה כְּמוֹ כְּלִי : עַל כֵּן מִשְׁפָּט כָּל־הַחֲכָמִים בְּכָל־לִשׁוֹן
 שִׁישְׁמְרוּ הַפְּעָמִים וְאִינֶם הוֹשִׁישׁוּן לְשִׁינוֹי הַמְּלֹת אַחַר שֵׁיהֶם
 : שְׂוִים בְּפְעָמָם :

' Know that words are like bodies, and the senses (meanings) are like souls ; and that the body is a mere instrument (organ) to the soul.*

* It is very remarkable that a man so learned as *John Buxtorf*, should have misinterpreted both these passages. Nor is it less remarkable, that of the numerous authors who have profited by his

Hence the practice of all wise men, in every language, to take care of the sense, but they are not solicitous about the change of words, as long as they express the same meaning.' He then cites numerous examples, to show that the Sacred Writer often uses various expressions to convey the same thought; and adds, that no sensible man will require a reason why an author uses sometimes a pleonastic expression, and at other times an elliptical phrase, or why he writes at one time a word מלא full (i. e. expressing the quiescent letters ו' ו'), and at other times עולם deficient; as for instance, why the word עולם is sometimes written with the ו', and at other times עולם without it, when, in point of fact, there is no impropriety in either.

Further, in his comment on the word לאמר (Deut. v. 5) which appears out of its proper position, and speaking of the variations in some of the expressions of the Decalogue, as recited in *Exodus* and in *Deuteronomy*, he says—

אל תשים לב אל המלות כי הם כגופות והמעשים * הם כרוחות : והכורת בשני גלים זה כמו זה במעשה מעשה אהר הוא :

'Do not be too anxious about the words, for they are like bodies, and the senses (meanings) are like spirits: and he that cuts with either of two instruments, each of which is calculated to produce the same effect,

labours, none should have noticed the mistake. Speaking of the importance of the Hebrew accents (in his *Thes. Gram. Ling. Sanctæ*, p. 599), he cites the preceding quotations from *Aben Ezra's* work, and renders the first thus—*'Scito dictiones esse quasi corpora, & ACCENTUS (!) quasi animas,' &c.* The second he renders thus—*'Ne apponas animum ad dictiones: illæ enim sunt instar corporum, & ACCENTUS (!) sicut spiritus sive animæ, &c.* What probably misled the learned author is, that the word טעמים is frequently used by Rabbinical writers for accents. But that *Aben Ezra* does not use the word in this sense, is clear enough.

doeth, in fact, the same work.' In short, he strongly recommends to those who study the sacred volume, to look to the spirit, rather than to the mere letter.

318. The negative particles, being considered as mere *exponents* or *indices*, are placed immediately* before their respective verbs: as, **אֵל תִּלְךָ, לֹא אָבֵל, בַּל הִלִּיתִי**.

319. For the same reason most of the conjunctions, especially those which indicate the modes of thought, are placed at the beginning of their respective phrases or sentences: as, **כִּי תִקְנֶה עֶבֶד עִבְרִי** (Ex. xxi. 2); **אִם אָרְנֶנּוּ יִתְּנֵנוּ אִשָּׁה** (Ibid.); **אִם יוֹם אִו יוֹמִים יַעֲמֹד לֹא** (Ibid.); **אִם יָקָם כִּי בִסָּפוֹ הוּא** (Ibid.) See the examples in Art. 280.

320. For a similar reason, are all words which have the sign of interrogation (וְ), as well as interrogative pronouns and adverbs, placed at the beginning of interrogative phrases and sentences: as, **הַמֶּלֶךְ הַמְּלֹךְ עָלֵינוּ אִם כִּשְׁלֵ תִמְשַׁל בְּנוֹ** (Gen. iv. 9); **הַשֹּׁמֵר אֶהְיֶה אֲנִי** (Gen. xxxviii. 8); **לָמָּה אָמַרְתָּ אֲחֹתִי הִיא** (Gen. xii. 19); **מִדָּה תִתְּנֶנּוּ לִי** (Gen. xv. 2); **אֵיךְ שָׂרָה אֲשַׁתְּךָ** (Gen. xviii.); **מִי הָאִישׁ הַלְזָה** (Gen. xxiv).

321. In a few instances we find the nouns placed, by way of *emphasis*, before the interrogative: as, **אֲבוֹתֵיכֶם אֵיךְ הֵם וְהַנְּבִיאִים** (Zech. i. 5); *your fathers where are they? and the prophets will they live for ever?*

* Sometimes, however, the particle is separated from the verb by an intervening word: as, **לֹא לְבִי הִלְךְ** (2 Kings v. 26); **אֵל בְּאַפְךָ** (Ps. vi. 5).

APPENDIX.



EXTRACTS

FROM

SCARCE HEBREW BOOKS.

I.

FOLLY OF IDOLATRY.

From the 13th Chapter of Wisdom of Solomon, v. 1—10.

אָמְנָם בֵּן הוּא אֶדְ לְהַבֵּל דְּמוּ בְּנֵי אָדָם אֲשֶׁר אֵין בָּם
 דַּעַת אֱלֹהִים, כִּי אֵינָם יוֹדְעִים אֶת יְיָ וְטוֹבוֹ לְנַגֵּד עֵינֵיהֶם :
 לֹא הִפִּירוּ אֶת הַיּוֹצֵר, וְאֵם הִבִּיטוּ אֶל מַעֲשָׂיו : וַיְהִי
 לְהַפְדֹּד, כִּי אָמְרוּ אִישׁ אִישׁ אוֹ רֹחַ אוֹ סַעַר אוֹ חוּג הַכִּכָּבִים אוֹ
 מַיִם שׁוֹטְפִים אוֹ מְאוֹרוֹת הַשָּׁמַיִם הֵם הָאֱלֹהִים הַמּוֹשְׁלִים
 בְּאָרֶץ : וְאֵם תִּפְאָרֶת דְּבָרִים אֱלוֹ הַשִּׁיָּאֵם לְהֶאֱמִין כִּי
 אֱלֹהִים הֵם, אֵיךְ לֹא הִבִּינוּ מָה רַם אֲשֶׁר מִמַּעַל לָהֶם
 אֲדוֹן הַתִּפְאָרֶת אֲשֶׁר עָשָׂם : וְאֵם עַל כֹּחַם וּגְבוּרָתָם
 תִּמְהוּ מִדּוֹעַ לֹא הִשְׁפִּילוּ מִה־רֵב כֹּחַ יוֹצְרָם : כִּי
 בְּהִתְמַשֵּׁל הַיּוֹצֵר אֶל מַעֲשָׂיו מִכֹּחַ כָּלֶם וּמִתִּפְאָרֶתָם יִרְאֶה
 דְּמוֹת כְּבוֹדוֹ : וּכְּן תֵּאמַר לֹא יֶאֱשָׁמוּ עַל זֹאת כִּי אֶת
 יְיָ בִקְשׁוּ וְלִבָּא עַד תִּכּוֹנְתוּ חֲפָצוֹ וַיִּכְשְׁלוּ : כִּי עוֹדֶם

תָּרִים בְּמַפְעֵלוֹתָיו נִלְכְּדוּ לְמַרְאֵה עֵינֵיהֶם כִּי טוֹבִים הָיוּ
 כָּל הַדְּבָרִים אֲשֶׁר רָאוּ : לֹא כֵן הוּא וְלֹא יִכְפַּר לָהֶם
 הַדְּבָר הַזֶּה : כִּי אִם יִסְכּוּ דַעַת וַיְבִינּוּ מוֹסְדוֹת הָאָרֶץ,
 עַל מָה לֹא הִשְׁיגוּ חִישׁ מִהֵר אֶת-אֲדוֹן כָּל הַמַּעֲשִׂים
 הָאֵלֶּה : וְאֵלֶּה נִבְּזִים כָּל־אֲשֶׁר קָרְאוּ בְּשֵׁם אֱלֹהִים לְכָל-
 מַעֲשֵׂה יְדֵי אָדָם זָהָב וְכֶסֶף הֶעֱשׂוּי בְּכָל מְלֶאכֶת מַעֲשֵׂה
 תְּבִנִית כָּל חִנָּה וְאֶבֶן דִּוְמָם אֲשֶׁר פָּסְלוּ קַדְמוֹנִים, וַיִּשְׁימוּ
 בְּסֵלֶם בְּדְבָרִים מֵתִים :

 II.

ORIGIN OF IDOLATRY.

Chap. xiv. v. 15—31.

אָב מִתְעַצֵּב עַל בְּנוֹ אֲשֶׁר מֵרַת בְּתָאוֹם בְּלֹא
 עֵתוֹ עָשָׂה אֶת תְּבִנֹתָיו וַיַּעַשׂ יְלֵאלֹהִי אָדָם מֵת
 וַיִּצְוּ לְאֲנָשֵׁי בֵיתוֹ לְזִבוֹחַ לוֹ וּלְעַבְדוֹ : וּבְרֹב הַיָּמִים
 הַתְּחִיךְ הַמִּנְהַג הַרַע הַזֶּה וַיִּשְׁימוּ אוֹתוֹ הַמַּלְכִים לְחֹק
 וַיִּצְווּ לְכַבֵּד אֶת הַפְּסִילִים : כִּי הָאֲנָשִׁים אֲשֶׁר גָּרוּ בְּאֶרֶץ
 רְחוֹקָה וְלֹא יָכְלוּ לְכַבֵּד אֶת-פָּנָיו הַמְּלֶךְ וַיַּעֲשׂוּ פָּסֶל
 כְּתְבִנִית הַמְּלֶךְ הַחַי אֲשֶׁר עָבְדוּ לְהַחֲנִיפוֹ בְּאַהֲבָתָם
 מִרְחוֹק בְּמִקְרוֹב : וְגַם גָּאוֹת הַחֲרָשׁ אִמְצָה אֶת-לִבָּב
 הָאֲוִילִים לְעַבּוֹד אֶת הָעֲבוֹדָה הַזֹּאת : אוֹלֵי מְגַמַּת

הַתָּרַשׁ הַיְתֵה לְמִצּוֹא הוּ בְעֵינֵי הַמֶּלֶךְ וַיִּתְאַמֵּץ לַעֲשׂוֹת
תֵּאָר הַתְּבִנִית שְׁלֵם כְּתֹארוֹ : וּלְבַב דִּלַת הָעַם אֲשֶׁר
נִפְתָּה מִיּוֹפֵי הַמְּלֶאכָה נָתַנו הוּד אֱלֹהֵי לְאֻשֶׁר כִּבְדוֹ
לְפָנִים כְּאָדָם : וַיְהִי זֹאת כְּמוֹקֵשׁ לְרַגְלֵי בְּנֵי אָדָם כִּי
מְכֻבָּד עוֹל וּמֵאֲכֻרִיּוֹת הַמּוֹשְׁלִים בָּם קָרְאוּ בְּשֵׁמוֹת
לַעֲצִים וְלַאֲבָנִים לֹא יִקְרָא בָּהֶם כָּל יְצוֹר : וַיְהִי נֶקֶל
בְּעֵינֵיהֶם כִּי חָדְלוּ לַדַּעַת אֶת־הָאֱלֹהִים אֲבָל כְּאֲשֶׁר רָגְשׁוּ
לְלֶכֶת בְּאוֹלָתָם קָרְאוּ לַרְעוֹת הַגְּדוֹלוֹת בְּשֵׁם הַשָּׁלֵם : כִּי
כָּכָה יַעֲבֹדוּם זֹבְחִים אֶת בְּנֵיהֶם אוֹ זִוְלָלִים וְסוֹבְאִים
בְּהוֹלִלוֹת נִכְרִיָּה : לֹא נִשְׁמְרוּ דְרֹךְ הַחַיִּים וְלֹא נִשְׁאוּ
לָהֶם נָשִׁים כְּמִשְׁפָּט אֶדְּ זֶה מְרִצָּח רַעְהוּ בְּעֶרְמָה וְזֶה
יִנְאָף אֶת אִשְׁתּוֹ עֲמַתּוֹ לְהֶאֱדִיב נִפְשׁוֹ : הַכֹּל חֶבֶר יַחְדָּו
בְּאוֹלָתָם דָּם וְרִצָּח גְּזֹל וּמְרָמָה מְשֻׁחָת וּמְרֹד מְהוּמָה
וְאֵלֶּה וְלִצְרוֹר לְאִנְשִׁים טוֹבִים : נִבְלָה וְהִקָּאֵב לֵב גַּם
לְקַחַת הַנָּשִׁים בְּחֻזְקָה גַּם גְּאוּף גַּם זְנוּת כָּל אֵלֶּה נִהְגּוּ
בִּינֵיהֶם : כִּי עֲבוֹדַת הָאֱלִילִים רֵאשִׁית וְתַכְלִיֹּת כָּל--
רַע : בְּחִנְיָהֶם מִשְׁתַּכְּרִים מִתְּנַבְּאִים סָרָה נוֹהֲגִים בְּדֶרֶךְ
רַע וְנִשְׁבָּעִים לְשֹׁקֵר : כִּי בְּעָבוֹר יֵאָמִינוּ בְּאֱלִילִים אֲשֶׁר
אִין בָּהֶם רוּחַ חַיִּים לֹא יִגּוּרוּ מִרַע בְּהַשְׁבָּעַם בָּם לְשֹׁקֵר :
וְעַל שְׂתִיחָן וְשִׁפְטוֹ בְּצֶדֶק עַל חִשְׁבָּם רַע עַל יְיָ וְעַל הַשְׁבָּעַם
בְּמְרָמָה לְשֹׁקֵר לְהַבְּזוֹת כָּל־קֹדֶשׁ : לֹא בִכַח אֵלֶּה אֲשֶׁר
יִשְׁבְּעוּ בָּם אֲבָל נִקְמַת צֶדֶק הַמִּתְנַקְּמַת בְּיוֹם מִשְׁפָּט
מִרְשָׁעִים תַּעֲשֶׂה זֹאת :

III.

WISDOM.

The 24th Chapter of Ecclesiasticus*.

הַחֲכָמָה תְּהִלָּל נִפְשָׁהּ וּבִקְרַב עִם אֱלֹהִים תִּתְפָּאֵר :
בְּעֵדֶת אֵל תִּכְתֹּם פִּיהָ וּבַתּוֹךְ עֲמוּ תִתְהַדָּר : כִּי מִפִּי
עֲלִיּוֹן יֵצֵאָה וּבְעֶרְפֶּל פִּסְתָּהּ אָרֶץ : אֲנֹכִי בְמָרוֹם עֲלִיּוֹן
מִשְׁפָּנִי וּבְסֵאֵי בְעַמּוּד הָעֵנָן : בְּשָׁמַיִם עֲמוּ הוֹיֵתִי וּבְמַעְמָקֵי
תְּהוֹמוֹת שָׁם אָנִי : בְּמַעְיָנוֹת נִבְבְּדֵי מַיִם וּבְמוֹסְדוֹת תִּבֵּל
הִלְבַּתִּי וּבְכָל עַם וְאִם שָׁלַטְתִּי : בְּכָר־ אֱלֹה מְנוּחָה
בְּקִשְׁתִּי וְאִיהָ אֵיבֹה מְקוֹם מְנוּחָתִי : אֲזוּ בְּקֹדֶד עָלַי יוֹצֵר
כָּל וְאֵל עוֹשֵׂנִי אָמַר לִי בְיַעֲקֹב תִּשְׁכַּן וּבְיִשְׂרָאֵל
תִּשְׁתַּרְר : מֵרֵאשׁ קִדְמֵי תִבֵּל נִבְרָאתִי וְלֵעֲלָמֵי עַד לֹא
יְסוּף זְכָרִי : בְּמִשְׁכַּן קִדְשׁוֹ לִפְנֵי עַבְדֵּי וְשֵׁם בְּצִיּוֹן אֶתֹו
קָמְתִי : קָרְיָה אֲהוּבַת אֲבוֹתַי נִחְתִּי וִירוּשָׁלַיִם עִיר מְמִשְׁלָתִי :
רַבִּיתִי בְּעַם סִגְלַת יְיָ בְּיִשְׂרָאֵל חֶבֶל נִחְלָתוֹ : גְּדֻלַּתִּי
בְּאֶרֶז בְּלִבְנוֹן בְּעֵץ זֵית בְּשִׁגְרֵי וְחֶרְמוֹן : פֶּתֶר בְּעֵץ
גְּדֵי כִשׁוֹשָׁנָה בְּעַמֶּק יְרִיחוֹ : כְּזוֹרֵת הִרְחִיבוּ דְלִיּוֹתַי וּכְעֵץ
עַל פִּלְגֵי מַיִם פּוֹרוֹתַי : כְּקַנְמוֹן וּבְשָׁמִים רֵאשׁ בְּשָׁמֵי וּכְמֹד
הַרֵר נִתְתִּי רִיחִי : כְּלִבְנוֹהַ וְחִלְבֹנָה וְאַהֲלִים וְצָרִי כְּשָׁמֵן
הַטּוֹב רִיחִי : כְּאֵלֶּה הַכּוֹי שְׂרָשֵׁי וְעַנְפֵי עַנְפֵי שִׁבַח וְיֹקֵר :
כְּהִדְרַת גִּפְן שְׂפָרְתִּי וּכְרִחִי כְּרִחִי הוֹד וְהִדְרִי : שְׁעוּ אֵלַי

* Translated by Ben-Zeeb.

מִשְׁחָרֵי וּמִפְרֵי הַטּוֹב תִּתְעַנְּנוּ : כִּי מִתּוֹךְ מִצּוֹף לָקַחִי
 וּמִנֶּפֶת אֲמָרִי : אוֹכְלֵי עוֹד יִרְעִבוּ וְשׂוֹתֵי יָשׁוּבוּ וַיִּצְמָאוּ לִי
 שׂוֹמְעֵי לִי לֹא יִפּוּל וְעוֹשֵׂה דְבָרֵי לֹא יִפְשֵׁל : כָּל אֱלֹהֵי
 בְּסֶפֶר בְּרִירַת יְיָ בְּתוֹבִים : תּוֹרַה צְוָה לָנוּ מֹשֶׁה מוֹרֶשֶׁה
 קָהֳלַת יַעֲקֹב : מְלָאָה חֲכָמָה כַּפִּישׁוֹן וְכִנְהַר חֲדָקָל בְּיָמֵי
 הָאֲבִיב : מִטִּיבָה שְׁכַל כִּנְהַר פָּרַת וְכִנְרָדָן בְּיָמֵי הַקָּצִיר :
 מִבִּיעָה לָקַח כִּיאוֹר וְכִנְיַחֹן בְּיָמֵי הַבְּצִיר : לֹא נִמְרוּ
 קַדְמוֹנִים הַחֲכָמָה וְהָאֲחֵרוֹנִים לֹא יִשְׁגוּהָ : כִּי רַחֲבָה הִיא
 כְּנִי יָם וְעַמּוּקָה מִתְהוֹם רַבָּה : אֵף אֲנִי בִנְהַר מִשְׁקָה
 וְכִבְרֵכַת מַיִם עָלַי גֹּן יָרַק : אֲמַרְתִּי אֲשַׁקֶּה גְּנִי וְאֲרֹהֶה
 עֵרוֹגַת מִטְעֵי : וְהִנֵּה הָיִיתִי לַתְּעֵלָה וּמִתְעֵלָה לְנַחַל
 וּמִנַּחַל לְנֶהָר וּמִנְהַר לְיָם : עוֹד יֵאִירוּ קִרְנֵי הוֹד אֲמָרִי
 כִּשְׁחַר וַיִּפּוּזוּ קְנִי לָקַחִי עַל כָּל אֲפָסִים : עוֹד כִּנְבוֹאָת יְיָ
 אֲטִיף מִלְּתִי וְלָקַחִי אָקִים לְדוֹר אֲחֵרוֹן :

IV.

 COPY OF THE FIRST LETTER WHICH THE ROMAN
 SENATE SENT TO THE JEWS.

Maccab*. Chap. viii. v. 22—37.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר כָּתְבוּ עַל לְחֹת נְחֻשֶׁת
 וַיִּשְׁלְחוּ אֹתוֹ יְרוּשָׁלַיִם לְהִיּוֹת לָהֶם לְזִכָּר הַבְּרִית :

* Translated into Hebrew by Dr. S. I. Fränkel. The whole of the *Apocrypha* has been translated by this learned man into pure Hebrew, and may be had at Messrs. Taylor and Walton's, Upper Gower Street.

יֵצוּ יְיָ אֶת־בְּרַכְתּוֹ שְׁלוֹם לְעַם רוּמָא וּלְעַם יְהוּדָה
גַּם בָּיִם וְגַם בִּיבְשָׁה וְחָרֵב לֹא־תַעֲבֹר בְּאַרְצָם עַד עוֹלָם :
אוֹלָם כִּי־תִקְרָה מְלַחְמָה בְּרוּמָא אוּ בְכָל־אַרְצֵי
מְמַשְׁלָתָם אוּ בְּבַעֲלֵי בְרִיתָם עֶזֶר יַעֲזֹרוּ אוֹתָם הַיְהוּדִים
בְּאֶמֶת וּבְתַמִּים כְּפִי עֲנִין הַדְּבָר : וְלֹא יִכְלְלוּ אֶת־אוֹיְבֵי
רוּמָא לֹא־בְצִידָה וְלֹא־בְנִשְׁק לֹא־בְכֶסֶף וְלֹא־בְאֲנִיּוֹת
בְּרִצּוֹן הַרוּמָאִים : כָּל־אֱלֹהִים יִשְׁמְרוּ לַעֲשֹׂת בְּלִי קַחַת
דְּבָר בְּמַחֲרָם :

וְכִי תִקְרָה מְלַחְמָה בְּאַרְצֵי הַיְהוּדִים יָבֹאוּ אַנְשֵׁי רוּמָא
לַעֲזָרְתָם בְּאֶמֶת וּבְתַמִּים כְּפִי עֲנִין הַדְּבָר : וְנָתַן לֹא־יִתְּנוּ
לְאוֹיְבֵי הַיְהוּדִים לֹא־אֶכֶל וְלֹא־נִשְׁק לֹא־כֶסֶף וְלֹא־אֲנִיּוֹת
כִּי זֶה רִצּוֹן הַרוּמָאִים וְאֶת־אֱלֹהִים יִשְׁמְרוּ לַעֲשֹׂת בְּלִי־מַעַל
וּמְרָמָה : עַל־כֵּי הַדְּבָרִים הָאֵלֶּה הִקְמַת הַבְּרִית בֵּין בְּנֵי־
רוּמָא וּבֵין הַיְהוּדִים : וְכִי יַעֲלֶה עַל־לֵב שְׁנִיָּהֶם לְהוֹסִיף
עַל־אֱלֹהִים אוּ לְגַרֹעַ מֵהֶם כְּחֻצָּם יַעֲשׂוּ וְכָל־אֲשֶׁר יוֹסִיפוּ
אוּ יִגְרְעוּ יָקוּם :

וְעַל־אֹדוֹת דִּימִיטְרִיּוֹם אֲשֶׁר עָשָׂק אֶת־הַיְהוּדִים כְּתָבוּ־
לוֹ לֵאמֹר : מַה־לָּךְ כִּי־תִסְתַּלֵּל בְּיַהוּדִים וְהֵם אַחִינוּ
וְאַנְשֵׁי בְרִיתֵינוּ : וְהָיָה כִּי־יִשׁוּבוּ אֵלֵינוּ לְצַעַק עֲלֶיךָ בֹּא
נִבְּא לַעֲזָרְתָם וְנִלְחַמְהֶם בְּרַב בָּיִם וּבִיבְשָׁה :

V.

COPY OF A LETTER WHICH JONATHAN THE HIGH-
PRIEST WROTE TO THE SPARTANS.

1 Maccab. chap. xii. v. 6—24.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר שָׁלַח יוֹנָתָן לְיוֹשְׁבֵי
אֲשֶׁפְרָתָא :

יוֹנָתָן הִלְכֵן הַגָּדוֹל וְזִקְנֵי הָעָם וְהַכֹּהֲנִים וְכָל־עַם־
הַיְהוּדִים לְאַחִיהֶם אֲנָשֵׁי אֲשֶׁפְרָתָא שְׁלוֹם :

הִנֵּה זֶה יָמִים רַבִּים וְאַרְיֹושׁ מְלָכְכֶם שָׁלַח סִפְרִים
אֶל־חֹנִיּוֹ כִּהְיָן הַגָּדוֹל לֵאמֹר כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ
כְּבָתוּב בְּמִשְׁנֵה הַסֵּפֶר אֲשֶׁר מִתַּחַרְתָּ : וְחֹנִיּוֹ שָׁמַח
לִקְרֹאת הַצִּיר אֲשֶׁר שָׁלַח וַיִּקַּח אֶת סֵפֶר הַבְּרִית וְהֶאֱהָבָה
מִיָּדוֹ : וְעָתָה אִם־אֲמַנֶּם לֹא־הִסְרֵנוּ דָבָר וְתוֹרַת יְיָ אֲשֶׁר
בְּיַדֵּינוּ לְתַנְחוּמִים לָנוּ : לֹא חִדַּלְנוּ מִשְׁלַח לָכֶם אֶת־
מְלֹאכֵינוּ אֵלֶּה לְחַדֵּשׁ וּלְחַזֵּק אֶת בְּרִית הָאֱהָבָה וְהֶאֱהָוָה
עִמָּכֶם כְּזֶנְחָשׁב כְּזָרִים בְּעֵינֵיכֶם כִּי אָרְכוּ הַיָּמִים אֲשֶׁר
שָׁלַחְתֶּם לָנוּ : לָכֵן דַּעֲוֵנָא כִּי כָל־שַׁבָּת וּמוֹעֵד אֲשֶׁר
נִקְרִיב בָּהֶם קָרְבָן לְאֱלֹהִים וְנִזְבַּרְתֶּם גַּם־אַתֶּם עַל־עַלּוֹתֵינוּ
וּבִתְפִלָּתֵינוּ כַּאֲשֶׁר יָאוּרַת לְהַעֲתִיר אֶל־יְיָ בְּעַד שְׁלוֹם
הָאֲחִים : כִּי בְשָׁלוֹמְכֶם וּבְכַבּוּדְכֶם יִגַּל וְיִשְׁמַח לְבָנוּ : וְאַף כִּי
צָרוֹת רַבּוֹת וְרַעוֹת עָבְרוּ עַל־נַפְשֵׁנוּ כִּי נִלְחַמְנוּ עִם כָּל־

הַמְּלָכִים מִסָּבִיב אֲשֶׁר קָמוּ עָלֵינוּ לְהַשְׁתִּיתֵנוּ : לֹא עָלָה
 עָלֵינוּ לְבַנוּ לְהוֹגִיעַ אֶתְכֶם אוֹ אֶת־בְּעָלֵי בְרִיתֵנוּ לְבַקֵּשׁ
 עֲזָרָה מִיָּדָם בְּמִלְחָמוֹת הָאֱלֹהִים : כִּי יְיָ אֱלֹהִים הָיָה בְּעֹזְרֵינוּ
 וְהִצִּילָנוּ מִכַּף צָרֵינוּ וַיִּכְנָעֵם לְפָנֵינוּ : אוֹלָם בְּשִׁלַּח בְּעֵת
 אֶרֶץ־מִלְאֲכֵינוּ אֶת־נוֹמְנֵי־בֶן־אֲנָטוֹכּוֹס וְאֶת־אֲנָטוֹיִפְטָר
 בְּן־יִשׁוּעַ לְאַחֵינוּ בְּגִירוֹמָא לְחַדֵּשׁ אֶת־בְּרִית הָאֶהָבָה
 הַנוֹשֶׁנֶת עִמָּהֶם : הִפְקְדָנוּ אֶתְכֶם לְלָקֵת גַּם אֵלֵיכֶם לְשִׂאֵל
 לְשִׁלּוּמְכֶם וְלָתֵת אֶת־הַסֶּפֶר הַזֶּה בְּיַדְכֶם וּלְחַדֵּשׁ אֶת־
 בְּרִיתֵנוּ אִתְּכֶם * וְאִם יִיטָב בְּעֵינֵיכֶם תָּשִׁיבוּ אֶתְנוּ דְבָר :

וְזֹאת מִשְׁנֵה הַסֶּפֶר אֲשֶׁר שָׁלַח אַרְיֹשׁ לְחוּנְיוֹ :

אַרְיֹשׁ מֶלֶךְ אַשְׁפּוּרְתָא לְחוּנְיוֹ כִּהֵן הַגְּדוֹל שְׁלוֹם :

מִצָּאֵנוּ כְּתוּב בְּדַבְרֵי הַיָּמִים כִּי יִשְׁבִּי אַשְׁפּוּרְתָא
 וְהַיְהוּדִים אֲנָשִׁים אַחִים הָמָּה וְאַבְרָהָם אָב לְשִׁנְיָהֶם *
 וְעָתָּה כִּי־יָדְעֵנוּ זֹאת הוֹאִילוּ־נָא וּכְתְבוּ לָנוּ הַשְּׁלוֹם
 לְכֶם וְגַם אֲנַחְנוּ נִכְתֹּב לְכֶם : גּוֹרֵל אֶחָד יִהְיֶה לְכָלֵנוּ
 מִקְנֵינוּ וּמְקַנְיָנוּ יִהְיֶה לְכֶם וּמְקַנְיָכֶם וּמְקַנְיָכֶם יִהְיֶה לָנוּ
 וְאַנְכִי שֶׁפְטָתִי אֶל־נְכוֹן לְהוֹדִיעְכֶם אֶת־כָּל־אֱלֹהִים :

VI.

TALES FROM THE TALMUD.

מוֹנְבֵז הַמֶּלֶךְ פָּתַח בְּשֵׁנֵת בְּצוּרַת אֶת אוֹצְרוֹתָיו אֲשֶׁר
אָצַר הוּא וְאֲשֶׁר אָצְרוּ אֲבוֹתָיו, וְכִלְכַּל בְּהֵן כָּל נֶפֶשׁ
רַעֲבָה, וַיְבוֹאוּ אֵלָיו אֶחָיו הַנְּשִׂאִים וַיִּגְעְרוּ בוֹ לֵאמֹר:
אֲבוֹתֶיךָ אָצְרוּ עַל אוֹצְרוֹת אֲבוֹתֵיהֶם וְאַתָּה פּוֹרְתָן, וַיַּעַן
אוֹתָם הַמֶּלֶךְ, אֲבוֹתֵי אֶסְפוּ אוֹצְרוֹת כְּלוֹת וַאֲנִי אֶסְפְּתִי
אוֹצְרוֹת לְנֶצַח נְצָחִים, אֲבוֹתֵי טָמְנוּ בְּמָקוֹם שֶׁיֵּד אָדָם
מִשְׁנָת, וַאֲנִי טָמְנֵתִי בְּמָקוֹם שֶׁאֵין יָד אָדָם מִשְׁנָת,
אֲבוֹתֵי אָצְרוּ שֶׁאֵין עוֹשֶׂה פְּרִי, וַאֲנִי אָצַרְתִּי הָעוֹשֶׂה פְּרִי,
אֲבוֹתֵי טָמְנוּ בְּסֶף וְזָהָב, וַאֲנִי רִבֵּשְׁתִּי נֶפֶשׁוֹת, אֲבוֹתֵי
אֶסְפוּ לְאַחֵרִים וַאֲנִי אֶסְפְּתִי לְנֶפֶשׁ, אֲבוֹתֵי אָצְרוּ לְעוֹלָם
הַזֶּה, וַאֲנִי אָצַרְתִּי לְעוֹלָם הַבָּא:

(See Hebrew Tales, No. xviii. p. 53).

רַבִּי נַחֲמָן בִּקְשָׁה מִן רַבִּי יִצְחָק לְבָרְכוּ, אָמַר לוֹ
אֲמַשׁוּל לָךְ מִשָּׁל, אָדָם אֶחָד הִיָּדָה הוֹלֵךְ בְּמַדְבָּר וְהָיָה
עָרֵף וְרַעֲב וְצָמָא, וַיִּמְצָא עֵץ פְּרִי אֲשֶׁר פָּרְיוֹ הָיוּ מְתוֹקִים
עַד מְאֹד וַיֵּצֵאוּ יָפָה, וּבְרַבֵּת מַיִם עָבְרָה תַּחְתּוֹ: וַיֵּאבֵל
מִפְּרִיו וַיִּשֶׁת מַיִם מִן הַבְּרֵכָה וַיֵּשֶׁב בְּצֵלוֹ, כִּפְּאֲשֶׁר הָלַךְ
לְדַרְכּוֹ אָמַר, עֵץ! עֵץ! בְּמָה אֶבְרַכְךָ? אִם בְּפְרֵי מְתוֹק הֲלֹא

הוא לך, ואם בצל יפה הנו לך, ואם בברכת מים הנה
 הוא לך, אף בזה אברכה, שכל העצים אשר ינטעו
 ממך, יהיו כמודי ואף אתה במה אברכה? אם בתורה,
 הנה היא לך לתפארת, ואם בעושר, הנה יש-לך עושר,
 אם בבנים, הנה יש-לך בנים, אף מי יתן ויהיו יוצאי
 ירכיך כמודי :

(See Hebrew Tales, No. xxxiii. p. 93).

VII.

FABLES*.

משל שני צבאים

אניל מחריש חכם יחשב, ובמושב נבונים יתישב :
 שני צבאים, עמדו על שפיים, מתלחשים בלט
 דבריהם, אין שמע ביניהם, ואזן זה אל זה חפרו, להניד
 לו דברו, ויעבר איש עליהם, וילך לשאל להם, למה
 דברו בלט עצתם, כי אין מליץ בינותם, גם כי יציעו
 בקל-כחם, אין שמע דברי שיחם, כי מאדם הם רחקים,
 ויענו הגנו נדבקים, להמתיק סודנו יחד, ומגלה סוד
 אין אחד, אבל העצה אשר לנו, בעבור כי נרפים אנחנו :

* These Fables are extracted from a work entitled משלי טועלים.
 It contains 107 Fables, all written in the same style. Name of the
 author— *R. Berachia Hannakdan*. (See Wolf. Bib. Heb. No. 435).

קָנְהָ אֶמֶת וְתוֹם רַעֲהָ	הֵכֵם בְּנֵי וְבֵין רַעֲהָ
וּמִן עֲצַת בְּסִיל שְׁעָה	חֲשׁוֹב אֲנוּל כְּצֹל אֲלִיל
וְאֵל גְּבוּן דְּבַר שְׁעָה :	וְאִם יֵצֵו הָרוֹס בְּגָה

מִשְׁלַ עוֹרֵב וְכַבְּשָׁה

עֲצָה נֹחֵן לֵלֵא שׁוֹאֵל, פְּתִי נִחָשׁב וְנֹאֵל :

עוֹרֵב יֹשֵׁב עַל גַּב כַּבְּשָׁה, שָׁמְעוּ נָא אֶת־אֲשֶׁר עָשָׂה,
 מִשְׁדָּךְ וּמִרַט הַצְּמֹר, מֵעַל צִוְאַרְהָ וְתֹאמֶר, עוֹרֵב הַפָּרָד
 מֵעַלִי, וְשָׁמַע אֲמָרֵי וּמְלִי, וְכֵן תַּעֲשֶׂה אִם יִשְׁלֹךְ לֵב, לְךָ
 וְיֹשֵׁב עַל גַּב הַכֶּלֶב, וּמִשְׁדָּךְ מֵעַל גְּבוּ צְמֹרוֹ, וְלֹא תִשְׁאִיר לוֹ
 רַק עוֹרוֹ, וַיֹּאמֶר הָעוֹרֵב לֹא אֶעֱשֶׂה כֵּךְ, כִּי תִנְעֲצָנִי לְפִי
 הַרְבֵּד, צְמֹרְךָ רֵאשׁוֹן מְצֹאֲתִיָּה, פֹּה אֵשֵׁב כִּי אֲנִיתִיָּה,
 טוֹבָה עֲצַתִּי מֵעֲצַתְךָ, בְּכֶלֶב לֹא אֶחְלִיף וְלֹא אֲמִיר אוֹתְךָ :

VIII.

ANECDOTES, &c.

פִּילוֹסוֹף אֶחָד רָאָה בְּחֹר מְרֻבָּה דְּבָרִים, אָמַר לוֹ בְּנֵי
 הַזֶּהָר, הֲלֹא אֱלֹהִים עָשָׂה לָנוּ שְׁתֵּי אֲזֻנִים, וְכֹה אֶחָד,
 לָמַעַן גִּשְׁמַע הַרְבֵּה וּנְדַבֵּר מְעַט : נִם הוּא—לְאֶחָד
 אֲשֶׁר שָׂאֵל בְּפֹה רְחוֹק הַקָּמֶת מִן הַשָּׁקֶר—הַיֵּשֵׁב, כְּמוֹ מִן
 הָעֵינִים אֵל הָאֲזֻנִים :

מביא חטא המרבה דברים
 וטוב לראות משמע אמרים

סוקראטיס הנה אומר כל ידיעתי היא שאיני יודע :
 ויהי פאשר זקן וקרבו ימיו למות אטר צר לי מאד, פי
 עתה הייתי מתחיל ללמד אורח חיים .
 חכם, בעיניו סכל
 וחכם בעיניו, סכל :

מטרונה אחת הייתה בוכה ומתאבלת על בעלה
 החולה, ובמר נפשה צעקה מות! מות! לו תקחני תחת
 אישי, המות שמע ניבא ויאמר הנני, ותחרד האשה מאד
 ותאמר אליו, לך-נא ואראך האיש אשר אתה מבקש
 רבים מחפים למות ואיננו
 וקבאו פחד ופחדו ממנו :

שאלו לחכם מי הם החשובים החכמים או העשירים?
 ויעז, החכמים : אמרו לו אם פן למה החכמים בפתחי
 העשירים יותר ממה שהעשירים בפתחי החכמים?
 ויאמר, החכמים יודעים מעלת העשר, אבל העשירים
 אינם יודעים מעלת החכמה :
 למור ממי שיודע, ולמד למי שאינו יודע, ואם תעשה
 זאת תדע מה שלא ידעת, ותזכור את אשר ידעת :

IX.

MORAL MAXIMS*.

מוסר השכל במליצה :

אָמְרֵי	בְּנֵי רֵאשִׁית	יָרֵא הָאֵל
: אָמְרֵי	וְשִׁמְעָה מִן	לָבָה קוֹמָה
תְּחִלָּה	עֲבוֹדָתְךָ	וְתֵן עַל כָּל-
תְּפִלָּה	אֱלֹהֶיךָ	בְּכֹל יוֹם ל-
שְׁתַּדֵּךְ	לְהַשְׁפִּים כָּל-	וְעֲלִיךָ
: חֲסוֹדְךָ	וְעֲלִיו מִן	לְהוֹדוֹת לוֹ
מְחִלָּה	בְּנֵי הָאֵל	הָיָה תָמִיד
: יִמְלֵא :	אֱלוֹתֶיךָ	וְאִז כָּל-מִשְׁ-
וְתוֹרָה	שְׁמוֹר מִצְוָה	שְׁמוֹר חוֹקָה
: צְרוּרָה :	תְּהִי נִפְשֶׁךָ	וְרַע פִּי בָם
בְּלִילִים	אֲצִילִי עִם	וְהִתְרַע בְּ-
: בְּסִילִים :	וְאֵל תֵּשׁ אֵל	דְּבַק בָּהֶם
חֲכָמִים	נָה אֵל פִּי	תְּהִי נָא אֶזְ-
לְשִׁמִּים	אֲסוּף מֵהֶם	וְעִנֵּךְ תֵּן
וְגוֹרָךְ	בְּכֹל שְׁבִתְךָ	וְקִנֵּא בָם
: חֲבָרְךָ :	תִּקְנֵא ב-	בְּכִיסֶךָ אֵל

* From *פְּאָמֵר הַשֶּׁבֶל*, a didactic poem, by the celebrated *R. Hāi*, who flourished about the beginning of the eleventh century.

עֲשָׂבִים	אָכּוּל וּרְעָה	בְּמִלַּח פֶּת
: נְדִיבִים :	אֲגוּרָה מִ-	וְאֵל תִּשְׁאֵל
בְּקִבְרֶךָ	וְהִטְמֵן	בְּחֶר מְוֹת
: שְׂאֲרֶךָ :	לְבִקֵּשׁ מִ-	וְאֵל תִּלְדָּךְ
לְשׂוֹאֵל	הִיָּה שׂוֹאֵל	וְלִמָּה תִ--
: בְּיַד אֵל :	הֲלֹא הַכֹּל	שְׂאֵל מֵאֵל

X.

THE 8th PSALM PARAPHRASED*.

- 1.—יִי אֲדַנִּינוּ מִה אֲדִיר שִׁמְךָ וְכוּ׃
 אָדוֹן עַל כָּל־נִבְרָא אָדוֹן עָלֵינוּ
 כַּמָּה נוֹרָא שִׁמְךָ עַל כָּל־הָאָרֶץ
 כִּי אֱלֹהֵי הַהוֹד וַיִּפְרֹץ פְּרָצַךְ
 עַל הַשָּׁמַיִם מוֹל מְרָאָה עֵינֵינוּ :
- 2.—מִפִּי עוֹלָלִים וְיוֹנְקִים יִסְדַּת עֵז וְכוּ׃
 מִפִּי כָל־עוֹלָל כָּל־יוֹנֵק יִסְדַּתְךָ
 עֵז מוֹל כָּל־שִׁנְאָ וְלִמְעַן צָרִיךָ
 לְשִׁבִית אוֹיֵב מִתְנַקֵּם מֵעֲלִיךָ
 וּבִכֹּן זְדִים שׁוֹגִים רָגַע אֲבִדְתָּ :

* From פְּהִנַּת אֲבָרָהָם, a poetical paraphrase of the whole of the Psalms, by *R. Abraham Ben Shabthi Hacoen*. This work, written in almost every kind of metre, evinces uncommon skill and a wonderful command of language, and is therefore deservedly esteemed.

3.—כי אראה שמיד מעשה אצבעותיך וכו'.

כי אל שְׁמוֹךְ הָרָמִים תִּבְנֶנָּה
פַּעַל אֶצְבַּע שְׂרֵי אִשָּׁי עֵינַיִם
כי מִשְׁתָּאָה אֲבִיט גְּבַה שְׁמַיִם
לְרֹאוֹת יָרַח כּוֹכָבִים כּוֹנְנָה :

4.—מה אנוש כי תזכרנו וכו'.

מָה אִישׁ כִּי תִזְכֹּר לוֹ בְּמַעוֹן הַקִּדְּשׁ
וַיִּתֵּשׂ אֵזוֹן אֱלֹוֵי מֵאֲשַׁנֵּב שַׁחַק
מָה בְּוֹרְאָדָם אָנוּשׁ אָבָק וְשַׁחַק
לְבַקֵּר אֶת־וֹ כָּל־יּוֹם כָּל־לַיִל כָּל־חֹדֶשׁ :

5.—ותחסרהו טעם מאלהים וכו'.

וַתְּחַסֵּר לוֹ כְּמַעַט לְהִיּוֹתוֹ עֶבֶד
לְאֵל , וּכְמוֹ מִלְאָךְ וּמִשְׁרַת צֶדֶק
כְּבוֹד עֲטֻרַת לֹו עַד אֶרֶץ חֲדָק
כְּתֵר הָרַר אֱלֹוֵי נָתַת זָבֵד :

6.—תמשילהו במעשי ידיך וכו'.

תִּמְשִׁילְהוֹ עַל כָּל־פְּעַל יָדֶיךָ
תַּחַת רִגְלָיו כָּל־דְּבַר שְׁתָּרָה
הַפֵּל לְכְבוֹד שְׁמֶךָ בְּרֹאֵת אֶתְהָ
וַתִּתֵּן לוֹ כָּל־הַנִּקְרָא בְּשִׁמְךָ :

7.—צנה ואלפים לכם וכו'.

צאן ואלוף בלם נגדו יכרעו
גם בל-חיתו שדה ירדה בפח
צפע תנין וכפיר ירמוס פחות
שחל ופתן מפניו נכנעו :

8.—צפור שמים ורגי חים וכו'.

צפור שמים לו ודגי הנהר
עבר ארחות ימים אליו שומע
ימשוך ליתן לו מים נובע
ותבואות שמש לו עם גרש סהר :

9.—יי אדנינו מה אדיר שמך וכו'.

אדון על כל-אדון אל חי מלפנו
כמה אדיר שמך בגדודי מטה
אם על הארץ ברבת אל שקטה
כמה נורא שם אל על כל-ארצנו :

XI.

TRUTH*.

מן האגמים לעלות ייגעו
אידיים חשוכים אל פני רקיע,

* From קול מוסר, by R. Simson Cohen Modun. The work contains 50 Odes and Sonnets, all composed in the same elegant style.

אך זָרְחָה שֶׁמֶשׁ, וְאוֹר תּוֹפִיעַ,
נָסוּ צִלָּלִים, אָפְסוּ נְעוּי :

מִן הַרְשָׁעִים, כִּי בְבִין הִטְבְּעוּ,
קִיטוֹר בְּזָבִים יַעֲלֶה יִרְקִיעַ,
אך הַאֲמַת תִּזְרַח וְקוֹל תִּרְוֶעַ,
נָסוּ שְׁקָרִים רַחֲקוּ נִכְנְעוּ :

אֲמְרֵי אֲמַת זָהָב בְּכוֹר נִצְרְפוּ
וּבְחִנּוּ הֵיטִיב וַיִּתְמָמוּ ;
יִתְבּוֹנְנוּ לְעַד וְלֹא תֵלְפוּ :

סִיגֵי שְׁקָרִים נִתְכוּ חֵישׁ תִּמּוּ,
מֵעַד אֲמוּנִים יִבְרָחוּ נִנְפוּ ;
אֲנָשֵׁי אֲמַת עַל כֵּן לֵנֶס הוֹרְמוּ :

XII.

HOPE AND FEAR*.

יִרְאָה וְתִקְנָה תוֹךְ לִבִּי צָבָאוּ
יוֹם יוֹם, וְלֹא אֶשְׁקוֹט וְלֹא אֲרַגִּיעַ :
זֹאת תִּחְזִיק אוֹתִי, וְזֹאת תִּכְנִיעַ
אך זוּ לְזוּ צָרוֹת, וְקוֹלֵן נִשְׁאוּ :

* See the preceding Note.

אִירָא יְמֵי רָעָה, וְלֹא יִתְמַהֲמֶהוּ ;
 אֲבֹטָח, וְאוֹר פְּתֵי עֶרְוֹ יוֹפִיעַ •
 אֲרַעַד לְיוֹם מִיתָה לְחַי יִגִּיעַ,
 אֲחֶסֶה בְּאֵל חוּגֹנִי, חֲסָדָיו נִבְלָאוּ :
 קוֹו זְמָמִי, בְּגַעִימִים אֲשַׁמְחָה,
 אֲבֹן שְׁעִיפֵי יָרְאוּ נִבְהָלוּ :
 מִתְהַפּוּכוֹת עֵת, וְחִכְמָה נִסְרְחָה :
 עוֹד כָּל־יְמֵי אֶרֶץ, וְלֹא יִחְדְּלוּ ,
 תִּקְוָה וַיִּרְאֶה זֹאת לְזֹאת לֹא נִצְחָה ;
 עַד־כִּי בְּגֵי אִישׁ לְשֹׂאוֹל יוֹבְלוּ :

XIII.

THE CONTENTED SHEPHERD.

רוּעָה עֶדְרֵיו נֶעַר
 אִין מִמֶּנֶת חֶלְקוֹ טוֹבָה בְּאֶרֶץ :
 כָּל־מִתְשַׁבּוֹת לְבוֹ תִשְׁפִּילְנָה שֶׁבֶת ;
 בַּל־תִּתְחַמּוֹד נִפְשׁוֹ בְּגִדּוֹלוֹת לְכֶת,
 כִּי אִם רָעוֹת צִאֲנוּ אֶל עֵין הַמַּיִם,
 וּלְבָיו חִלְקָם קָחַת •
 יִבִּיט כְּצִאת אָדוֹם מִקָּדִים שֶׁמֶשׁ •

* From לְיִשְׂרָאֵל תְּהִלָּה by Moses Chaim Luzzato.

מֵעֵן אֲשֶׁר נֶאֱמַר
מִיָּמָיו, וְלֹא יִכָּזְבוּ.
יִשׁוּר בְּלֵב שָׁמַח.
הַלֹּךְ וְנִגְוָן מִתְהַלֵּךְ אֶל רֵגֶל
צִאֲנוּ, כְּמַרְעִיתֶם עֵינָיו יִבְהֲנוּ
עֲשִׂיבֵי הַרְרָיו, אַף שִׁפְתוֹתָיו שָׁבַח
אֶל יוֹצֵרֵם תִּבְעֶנָה:
אֲשֶׁרֵיוּ וּמָה טוֹבוֹ, כַּמָּה יִמְתָּקוּ
לוֹ כָּל-יָמֵי חַיָּיו, כַּמָּה יִרְגִיעַ.
כִּי כָל-אֲשֶׁר תִּהְיוּךְ תִּבְלַח הַלְלוּ
עָלָיו מְסִיבוֹתֶיהָ
יִבְזֶה וְלֹא יַחֹשׁ, לֹא יֵדַע רָגֵז,
יִשְׁמַח בְּעַנְיָו, כִּי לֹא חָמַד עֲשָׂר:
קִנְיָאָה וְכְבוֹד לֹא לָבוֹ יִלְחָצוּ.
טוֹב לוֹ מְלוֹנְתוֹ מֵהֵיכַל מֶלֶךְ,
מִקְלוֹ וַיִּלְקוּטוֹ מִבְּגְדֵי חֹפֶשׁ.
עֲלָמָה אֲשֶׁר לוֹ חָבֵל
תִּפּוֹל, הֵלֵא לְבַטַח
כֹּה יַעֲלוּז לָבוֹ, בּוֹ לְבָה יָגֵל:
אִין מִחֲרִיד לָהֶם, רַע לֹא יֵדְעוּ.
סָבִיב לְשִׁלְחָנָם כְּשִׁתִּילֵי זֵית
זָרַעַם מִלְּאֵי גֵיל יִרְאוּ יִבִּיטוּ,
עַל גַּחְלֵת חֶלְקָם כָּל-עֵת כָּל-רֵגַע,
לְמַחֲוֹנָנָם תּוֹדוֹת אֵלֶּף יִתְנוּ:

XIV.

RULES OF LIFE*.

מִי זֶה הָאִישׁ שֶׁחָרַץ שְׁלוֹם עַד קָבֵר
 לְשִׁבְתַּת בְּטַח כָּל-יָמָיו מִסַּעַר,
 פֹּה בְּדַרְכֵי תֵלֶךְ אֶל תֵּט אֶל עֶבֶר,
 כִּי זֶה הַיִּכְבֵּל כָּל-טוֹב, אַף זֶה הַשַּׁעַר:
 עַל הוֹן תְּשִׁישׁ, רַק לֹא תַחַת עַל שִׁבְרֵי,
 אֶתְּהָ תַחֲכֵם, רַק לֹא תִבוֹז אִישׁ בַּעַר,
 בַּנְּעָם תִּתְרָאֶה לְקִרְאֵת כָּל-גֹּבֵר,
 אֶת-הַיֹּשִׁישׁ תִּהְדָּר, תַּחֲוֹן הַנַּעַר:
 אֵל נָא תִהְיֶה אִם לֹא תִשְׁפֹּט כָּל-אִמֹּר,
 אֵל נָא תִשְׁפֹּט אִם לֹא תַחְקֹר כָּל-טַעַם,
 אֵל נָא תַחְקֹר אֶת-הַנְּשֻׁב מִחֲמֹר:
 אִם יֵשׁ עֹלְתָה בְּךָ, אַחַר אֵל תִּכַּח,
 אִם זֶר שִׁמְךָ נֶאֱזַץ אֵל תֵּט בַּנְּעָם,
 נְשִׁיתָה תְּמִיד יִרְאֵת שְׂדֵי אֵל נִכַח:

* From אֵלֶּה בְּנֵי הַנְּעוּרִים, by *Ephraim Luzzato*. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.

XV.

THE METAMORPHOSED PHYSICIAN*.

וּלְרַחֵם יָפָה אַחַת וּמְאֹד אֶהְבֵּת
 בָּאָה בֵּיתָה רוֹפֵא מְזוּר לְקַחַת,
 לְאֹמֵר, כִּי זֶה יָמִים גַּפְשָׁה בּוֹאֶבֶת,
 אֶף בִּלְלוֹת רָחֵק מִמְּנָה נַחַת :

עוֹד הַשְּׁגַל הַזֹּאת אֶצְלוֹ נִצְבֶּת,
 שְׁלַח יָדוֹ לְחַקֵּר אִם יֵשׁ קַדְחַת;
 וּתְצַת בְּלִבּוֹ פֶתְאוּם שְׁלֵהְבֶת,
 אֶהֱבֵ, נִלְבֵּד גַּם הוּא אֶל תוֹךְ הַפִּחַת :

נִדְהֵם אֶף מִשְׁתַּאֲה הָיָה הַנְּבֵר;
 עַד הַחוֹלָה שְׁנִית הַטִּיבָה טַעַם,
 בִּי הָאֲדוֹן, הַאִין מִרְפֵּא לְשִׁבְרִי?

אֲזִי הוּא : הֵה רַעֲיָתִי אֶל נָא תַחֲשׁוּכִי
 חֲבֹשִׁי אֶתְּ אֶת־פְּצָעִי; אֶמְנֵם הַפַּעַם
 לֹא הָרוּפֵא, אֶךְ הַחוֹלָה אֲנִכִי :

* See the preceding note.

XVI.

PHILANTHROPY*.

יי אהב גר , לתת לו לחם
 לתת לו שמלה , כי פוננו בקרחם
 כאשר כונן אֶזְרַח , כונן מלכהו ,
 גם אֶסִיר בור , יַעֲבִידוּ בוּ בְּכַרְךָ ,
 אם ירא אֱלֹהִים הוא ותמים דָּרְךָ ,
 יי עוזר לו , ישעו יראוהו :

בְּחֶצִיר כְּאֶרְזוֹ אֲשֶׁר יִפְרָחוּ
 מִטֵּל , וּמִמַּטֵּר שָׁמַיִם יִצְמָחוּ
 עַל שֶׁפֶל עַל נִשְׂא עֵבִים גָּזְלוּ :
 בֶּן כָּל-אָדָם , טוֹבָם מֵעַל יִינְקוּ
 עַמִּים בָּלָם בְּחִפְצֵיהֶם יִדְבְּקוּ
 וַיִּי טוֹב לְכֹל , אִם טוֹב פְּעֵלוּ :

אם מראש נברא האדם בצלם
 מדוע נשאל בן מי זה העלם?
 ממי נחל כבוד , מי זה עטרהו?

* From שירי הפארת , by Hartwig Wessley.

רוח אדם יש בו, חלק ממעל :
 לו ממזרח שמש—לו מים יעל,
 חכמתו עמדה לו, צדקו גדלהו :

ראש ישרי לב בן-מי היה ? בן תרח—
 מגזע עבד אל זר יצא פרח
 ויהי לעץ חיים אל יושבי חלד :
 כי חכמה תפרה טוב גם במשוכת חדק ?
 ממלך זקן וכסיל בונה צדק
 מה יקר איש חכם מספן וילד :

אם צורי תלמיש אין בהם ליח •
 ובשואה ומשואה אין פרחי ריח,
 בין כל-עם שובב יש מטיב מעשהו •
 איפה ארץ רעה, רבת אולת,
 או איה ממלכה און פועלת,
 לא ילד בה אוהב אל ומכבדהו ?

עמים כלם מאב אחד יצאו ;
 אם אל מוסר אבותם לא שמעו,
 את-תפארת אבותם לא אברו :
 אחד ממשפחתם ייטיב מעשהו
 בדמות אבותיו הוא, אהוב קנהו
 תועים ישיב אל אל, צדק ילמדו :—וכו'

XVII.

SEVERINII BOETII

DE CONSOLATIONE PHILOSOPHIÆ.

CARMEN QUINTUM LIBRI QUINTI.

Quam variis terras animalia permeant figuris !
 Namque alia extento sunt corpore, pulveremque verrunt,
 Continuumque trahunt vi pectoris incitata sulcum,
 Sunt quibus alarum levitas vaga, verberetque ventos,
 Et liquido longi spacia ætheris enatet volatu.

Hæc pressisse solo vestigia gressibus gaudent,
 Vel virides campos transmittere, vel subire silvas.
 Quæ variis videas licet omnia discrepare formis,
 Prona tamen facies hebetes valet ingravare sensus.

Unica gens hominum celsum levat altius cacumen,
 Atque levis recto stat corpore, despicitque terras,
 Hæc nisi terrenus male desipis admonet figura.

Qui recto cælum vultu petis, exerisque frontem,
 In sublime feras animum quoque; ne gravata pessum
 Inferior sidat mens corpore seltius levato.

XVII.

תרגום :

שְׁנוֹ צוּרוֹת חַיֹּת לָזוּ מְלִזּוֹ,
 יֵשׁ עַל-גָּחֹן זֹחֵל עֶפֶר יִלְחָכוּ
 יֵשׁ כָּנָף יַפְרִשׁוּן, מָרוֹם יִהְיֶיכוּ,
 כֹּה וְכֹה יִפּוּ רוּחַ וַיִּפְּזוּ :

וְשׁ לְצֶדֶד בְּאֲדָמָה עָלוּ עָלָיו,
 יִשׁוּטוּ בַּיַּעֲרִים, שָׁדוֹת יִדְרָכוּ :
 פּוֹלֵן חַיֹּת הַחֲמָרִיּוֹת, יִהְיֶיכוּ
 אֲרֻצָּה פְּנִימוֹ, שְׂאֵת רֹאשׁ לֹא הָעֵזוּ :

וַיִּבְדֵּל אָדָם זָקוּף לְלֶכֶת ;
 וַיִּמָּאֵס אֲדָמַת עֶפֶר, וַיִּבִיט שָׁמַיִם :
 זָכְרוֹן לָנוּ בַל-נִטְבַּע בְּרָפֶשׁ :

אֶתְהָ, כִּי לִשְׁחָקִים תִּשָּׂא עֵינַיִם,
 רָם הַקּוֹמָה, רוֹמֵם נִם אֶת-הַנֶּפֶשׁ
 אִידֵּי יִגְבֶּה לָלֵם, וַתְּהִי זֹאת מִשְׁלֶכֶת :

XVIII.

GOD SAVE THE KING.

God save our noble King
William ! Long live the King,
God save the King !
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King !

O Lord our God arise,
Scatter his enemies,
And make them fall !
Confound their politics,
Frustrate their knavish tricks,
On him our hearts are fix'd,
O save us all !

Thy choicest gifts in store
On him be pleased to pour,
Long may he reign !

XVIII.

אל שמר המלך

• אל שמר וילים מלכנו •
 לעולם יהי מלכנו •
 אל שמר המלך :
 ששלח שלום בניהו •
 בעז והדר עטרהו :
 לעד המשילהו •
 אל שמר המלך :

• אָנָּא אֱלֹהִים קוּמָה •
 בְּאוּיָבוֹ תִּנְּה מְהוּמָה •
 וְהַפִּילֵמוּ :
 הַפֵּר תַּחֲבִלְתֵּם •
 סִפְל־נָּא עֲצָתֵם •
 לַעֲמוֹ תוּ מִשְׁאַלְתֵּם •
 וְהוֹשִׁיעֵמוּ •

מְבַחַר בְּרִכְתְּךָ אֵל!
 לְהַרְיֵק עָלָיו הוֹאֵל :
 לַעֲד וּמְלוֹךְ!

May he defend our laws,
 And ever give us cause
 To sing with heart and voice,
 God save the King !

O, graut him long to see
 Friendship and unity
 Always increase !
 May he his sceptre sway,
 All loyal souls obey,
 Join heart and voice, huzza !
 God save the King !

XIX.

LA TOURTERELLE ET LE PASSANT.

LE PASSANT.

Que fais tu dans ce bois, plaintive tourterelle ?

LA TOURTERELLE.

Je gémis: j'ai perdu ma compagne fidèle.

LE PASSANT.

Ne crains tu point que l'oiseleur

Ne te fasse mourir comme elle ?

LA TOURTERELLE.

Si ce n'est lui, ce fera ma douleur.

יגו בְּעַד חֲקִינוּ •
 אִזּוּ יִשְׁמַח לְבַנּוּ •
 וְנָשִׁיר בְּכָל מְאִדְנוּ •
 אֵל שְׁמֹר הַמְּלֶךְ :

עוֹד עֵינָיו תִּתְחַזְּקֶנָּה
 וְדִדוֹת וְאַחֲוָה תִּרְבִּינָה
 בְּכָל עִיר וּפְלֶךְ :
 יִרְדֵּי שֶׁבֶטוֹ בְּגִדְלָה •
 גַּעֲבֹדְנוּ בְּגִילָה •
 וְנִרְוֶן בְּקוֹל צְהֵלָה :
 אֵל שְׁמוֹר הַמְּלֶךְ :

H.

XIX.

הַתּוֹר וְהַהֶלֶךְ :

מַה לְּתוֹרֵי כִּי בִּיעַר זֶה אֲבָל הַגְּדִילָה ?
 הַהֶלֶךְ

נִגְדַע הוֹדִי, רַעֲי וְדוֹדֵי, לְזֹאת אֵילִילָה •
 הַהֶלֶךְ

וְאֵת הַצִּיד אֲשֶׁר לָקַח מִחֶמֶד עֵינֶיךָ
 הֲלֹא תִירָאֵי, כִּי יִשְׁפּוֹךְ גַּם אֶת־דַּמְיֶיךָ ?

אִם הוּא לֹא יִהְרַגְנִי, הֲלֹא תִיגּוֹן וּמִיתְנִי :
 הַהֶלֶךְ

H.

XX.

M o r g e n g e d a n k e n .

Der Mond verbirgt sein Licht, der Nebel grauer Schleier
 Deckt Luft und Erde nicht mehr zu ;

Der Sterne Glanz erbleicht, der Sonne reges Feuer
 Stört alle Wesen aus der Ruh.

Der Himmel färbet sich mit Purpur und Saphiren,
 Die frühe Morgenröthe lacht,

Und vor der Rosen Glanz, die ihre Stirne zieren,
 Entflieht das blasse Heer der Nacht.

Durch's rothe Morgenthor der heitern Sternenbühne
 Naht das verklärte Licht der Welt ;

Die falben Wolken glühn von blihendem Rubine,
 Und brennend Gold bedeckt das Feld.

Die Rosen öffnen sich und spiegeln an der Sonne
 Des kühlen Morgens Perlenthau ;

Der Liljen Ambradampf belebt zu unsrer Wonne
 Der zarten Blätter Atlasgrau.

Der wache Landmann eilt mit Singen in die Felder,
 Und treibt vergnügt den schweren Pflug ;

Der Vögel rege Schaar erfüllet Luft und Wälder
 Mit ihrer Stimm' und frühem Flug.

XX.

רְעִיּוֹנֵי שַׁחַר :

הַיָּרֵחַ שׁוֹאֵף אֶל מְקוֹמוֹ לְהִסְתַּתֵּר,

וְעֶרְפֵּל הַמְּבֹסֶה תֵּבֵל הַלֵּד לוֹ :

כְּכָבִי שָׁמַיִם בְּמִסְכָּם אָסְפוּ נְגָהֵם,

וּמוֹצֵא שֶׁמֶשׁ עוֹרֵר כָּל־יְשִׁינֵי אֶרֶץ :

הַשָּׁמַיִם לָבָשׁוּ סִפּוּר וְאַרְגָּמָן,

עֲבַעְפֵי שַׁחַר שָׁשִׁים וּמְשִׁיבִים כָּל־הֵי,

וּכְכָבִי בְקָר אָבְדוּ הַלֵּם, נָסִים

מִלִּפְנֵי הוֹד הַדְּרֹת פְּנִיָהֵם :

בְּשִׁעְרֵי זְבוּל כּוֹכְבִים אָדָמוּ מִפְּנִינִים

הַשֶּׁמֶשׁ מִחֻפְתּוֹ שָׁשׁ לְרוּץ אֲרָח,

עָבִי שְׁחָקִים מְבַרְיָקִים כְּבָרַק אָדָם

וּכְוָהַב מוֹפֵז פֶּסֶה אֶת פְּנֵי הַשָּׂרָה :

פִּתְחֵהוּ הַשּׁוֹשְׁנִים, וְנוֹצְצִים לְקַרְאֲתוֹ

אֲגִלִּי טַל בְּקָר אֲשֶׁר עָלִיָּהֵם שׁוֹכְבִים :

הַדְּיוֹדָאִים נְתַנּוּ רִיחַ, נוֹזְלִים בְּשָׁמַיִם,

וְעוֹלֵז הַשָּׂרָה וְכֹל אֲשֶׁר בּוֹ צוֹמַח :

יִיקֶץ אִישׁ הַשָּׂרָה לְמַהֵר לְעַבּוֹדָתוֹ

בְּקוֹל שִׁיר וְרִנָּן מְפִתַּח וּמְשַׁדֵּד אֲדָמָתוֹ *

יַעַר וְכָל־עֵץ בּוֹ מְרִיעִים לְקוֹל צְפָרִים,

לְעוֹף בְּמוֹעֵף, וְלְשִׁיר בְּשִׁירִים :

D Schöpfer! was ich seh', sind deiner Allmacht Werke,
 Du bist die Seele der Natur;
 Der Sterne Lauf und Licht, der Sonne Glanz und Stärke,
 Sind deiner Hand Geschöpf' und Spur.

Du steckst die Fackel an, die in dem Mond' uns leuchtet,
 Du giebst den Winden Flügel zu,
 Du liebst der Nacht den Thau, womit sie uns besuchtet,
 Du theilst der Sterne Lauf und Ruh.

Du hast der Berge Stoff aus Thon und Staub gedrehet,
 Der Schachten Erz aus Sand geschmelzt;
 Du hast das Firmament an seinem Ort erhöht,
 Der Wolken Kleid darum gewälzt.

Dem Fisch, der Ströme bläst und mit dem Schwanze stürmet,
 Hast du die Adern ausgehöhlt;
 Du hast den Elephant auf Erden aufgethürmet,
 Und seinen Knochenberg besetzt.

Des weiten Himmelsraums saphirene Gewölber
 Begründet auf den leeren Ort,
 Das ungemessne All, begrenzt nur durch sich selber,
 Hob aus dem Nichts dein einzig Wort.

אתה אלהים! לְבַדְךָ עֲשִׂיתָ כָּל-אֱלֹהִים,
 יִצְרַתָּ אִפֹּף עֲשִׂיתָ, אֶתְּהָ חַי עוֹלָמִים!
 אֹרֶךְ-יָמִים וּמְסֻלוֹתֶם, הוֹדַתְּ שְׁמֶשׁ וְעִזּוֹ,
 מַעֲשֵׂים כּוֹנְנֵי יְדִידָה אֵל אֱלֹהִים!

אתה הַכִּינֹתָ מְאוֹר לַיְרַח,
 אתה הוא הַנוֹתֵן כְּנָפִים לְרוּחַ
 אתה מוֹרִיד שְׁכָבֶרֶת הַטָּל עַל הָאָרֶץ
 תֹּאמַר לַכּוֹכָבִים, סִבּוּ, שׁוּבוּ, וְנוּחוּ *

מִחֲמַר וּמֵאֲבָק הַעֲמֻדָתָה הַרְרֵי עִזּוֹ,
 וּתְתִיד בְּסִתּוֹם חוֹל לְעִפְרוֹת זָהָב;
 יִסְדֶּתָה נְבֻעוֹת עוֹלָם מִיְמֵי קֶדֶם,
 עֲבִי שְׁחָקִים בְּלְבוּשׁ פְּסִיתָם סָבִיב *

אתה חֲצַבְתָּ עֲרֻקֵי תַנִּין הַגָּדוֹל
 שׁוֹפֵךְ מִי הַיָּם בְּאַפָּיו וּבְכַחוֹ מְרַעֵשׁ:
 הַפִּיל צְבָרָתָה מֵעֶפֶר גְּבַהַ וְתִלּוּל,
 וּתְתֵן בְּנֵל עֲצָמָתָיו נֶפֶשׁ חַיָּה:

סְבוּנֵי שָׁמַי הַשְּׁמַיִם וְצְבָאֵיהֶם,
 חַתּוּלִים בְּרִצּוֹנָה מוֹסְדִים עַל בְּלֵי מָה,
 הָאָרֶץ הַזֹּאת אֲךָ בְּגִבּוּלֶיהָ מְגַבְּלָתָה,
 אֶתְּהָ אֲמַרְתָּ תְּהִי, וְתִהִי מֵאֲזֵן *

Doch dreimal großer Gott! es sind erschaffne Seelen
 Für deine Thaten viel zu klein;
 Sie sind unendlich groß, und wer sie will erzählen,
 Muß, gleich wie du, unendlich seyn.

O Unbegreiflicher, ich bleib' in meinen Schranken,
 Du Sonne blendst mein schwaches Licht;
 Und wem der Himmel selbst sein Wesen hat zu danken,
 Braucht eines Wurmes Lobspruch nicht.

Haller.

XXI.

LA PARTENZA.

(CANZONETTA DI METASTASIO.)

Ecco quel fiero istante;
 Nice, mia Nice, addio:
 Come vivrò, ben mio
 Così lontan da te?

 Io vivo sempre in pene,
 Io non avrò più bene;
 E tu, chi sa se mai
 Ti sovverrai di me?

Soffri che in traccia almeno
 Di mia perduta pace
 Venga il pensier seguace
 Su l'orme del tuo piè

גָּדוֹל וְנוֹרָא מַה נִּפְלְאִים מַעֲשֵׂיךָ!
 וּנְשָׁמוֹת עֲשִׂיתָ לֹא יוּבְלוּ שְׁעָרַם,
 גָּדְלוֹ עַד לְמָאֵד וְלִגְדוּלָתָם אֵין חֶקֶר,
 אֲךְ בְּנֵי בְּלִי קֶץ יְבוֹאוּ וַיִּסְפְּרוּ הוֹדָם:
 נִמְצָא בְּלִי מוֹשֵׁג! יַדְעֵתִי אֶת-עַרְבֵי
 אֹר שְׁמִשָּׁף מִנְּאִפִּיל הָאֹר לְנִתְיַבְתִּי;
 וְלֹא־שָׁר הַשְּׂמִימִים רוֹפְפִים מִנְּעַרְתּוֹ
 מַה יִּתְּנוּ-לוֹ שִׁבַּח בְּזֶ-אָרֶם תוֹלְעָה?

XXI.

תְּרַגּוֹם

הִנֵּה בָּא מוֹעֵד לְכַתְּבִי;
 שְׁלוֹם לְךָ וּלְשְׁלוֹם לְבִי:
 אֵיכָה נָא אֶחְיֶה מֵעַתָּה
 מִרְחֹק מִיַּפְתִּי?
 הֵה! לֹא-עוֹד אֶמְצָא מִרְנוֹעַ,
 רַק רָעוֹת אֶשְׁבַּע שְׁבוּעַ:
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם-יָשׁוּב יִזְכּוֹר אוֹתִי?
 אַף-אִם-בִּי עוֹד לֹא תַחֲפְצִי,
 אֶת אֶל-נָא בְּשִׁמּוֹ תִקְנִי;
 וּבְכַל-אֶרֶץ אֶת נִסְעַת
 אֶל-נָא תִשִּׂי עֲנוּתִי.

Sempre nel tuo cammino,
Sempre m'avrai vicino;
E tu, chi sa se mai
Ti sovverrai di me?

Io fra remote sponde
Mesto volgendo i passi,
Andrò chiedendo ai sassi:
La ninfa mia dov' è?

Dall'una all'altra aurora
Te andrò chiamando ognora;
E tu, chi sa se mai
Ti sovverrai di me?

Io rivedrò sovente
Le amene piagge, o Nice,
Dove vivea felice,
Quando vivea con te.

A me saran tormento
Cento memorie e cento;
E tu, chi sa se mai
Ti sovverrai di me?

זְכֹרֹנִי בְּהַלְיוֹתַי
 יִהְיֶה־נָא קָרוֹב אֵלַי :
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם יָשׁוּב יִזְכֹּר אוֹתִי ?

אֲנֹכִי אָבֵל חַלְכָה ,
 עַת בְּקִצָּה תִבֵּל אֵלְכָה ,
 אֶל-כָּל-אֶבֶן וּלְכָל-סֹלֶעַ
 אִז אֲשַׁאל , אִי רַעֲיָתִי ?

אֶקְרָאךָ בְּאִשֶׁר אֲשַׁכְּנָה
 מִתִּמְנָה הַצְּפוֹנָה ;
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם-יָשׁוּב יִזְכֹּר אוֹתִי ?

הִה ! עֵינַי , הֵן עוֹד אֶתְנָה
 כָּל הַלָּקָה טוֹבָה תִּרְאֶינָה ,
 זו עַל-רֹב שְׁלוֹם וְעִנְג
 בְּרַתִּי בָּה אֶת-יוֹנְתִי .

עַל זְכֹרֹן טוֹבוֹת תִּדְלוּ
 עֲצָמוֹתַי אִז יִבְהִלוּ :
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם-יָשׁוּב יִזְכֹּר אוֹתִי ?

Ecco, diro, quel fonte,
Dove avvampò di sdegno,
Ma poi di pace in pegno
La bella man mi diè.

Qui si vivea di speme,
La si languiva insieme;
E tu, chi sa se mai
Ti sovverrai di me?

Quanti vedrai giungendo
Al nuovo tuo soggiorno,
Quanti venirti intorno
A offrirti amore e fe!

Oh Dio! chi sa fra tanti
Teneri omaggi e pianti,
Oh Dio! chi sa se mai
Ti sovverrai di me?

Pensa qual dolce strale,
Cara, mi lasci in seno,
Pensa che amò Fileno
Senza sperar mercè:

אז אמר : פה עליהעין
 היא הרחיקה מני עין ;
 האמנם אחר שגכה ,
 ותבא בגרית אתי :

פה משוש קרוב יהלנו ,
 להב חשק שם אפלנו :
 ולבבך מי היודע
 אם ישוב יזכר אותי ?

כמה אז ירוצו , כמה ,
 שם באשר משכנך שמה ,
 לאמר לך : אלגא תמאסי
 חבתי ואמונתתי !

כראותך רבים יקרעו ,
 ובמרת רוחם ידמעו ,
 הוה ! לבך מי היודע
 אם ישוב יזכר אותי

בי תשאירי ראש הנשק ,
 בלבבי מחין החשק ;
 זכרי זאת , יפה ; וזכרי
 כי הנם כל-אהבתי .

Pensa, mia vita, a questo
 Barbaro addio funesto;
 Pensa——Ah ! chi sa se mai
 Ti sovverrai di me ?

 XXII.

SONETTO DEL MARINI.

Aprè l'uomo infelice allor che nasce,
 In questa vita di miserie piena,
 Pria ch'al sol, gli occhi al pianto, e nato appena
 Va prigionier fra le tenaci fasce.

Fanciullo poi, che non più latte il pasce,
 Sotto rigida sferza i giorni mena.
 Indi, in età più ferma e più serena,
 Tra Fortuna ed Amor, more e rinasce.

Quante poscia sostien, tristo e mendico,
 Fatiche e morti, infin che curvo e lasso
 Appoggia a debil legno il fianco antico !

Chiude alfin le sue spoglie angusto sasso,
 Ratto così, che sospirando io dico;
 Dalla culla alla tomba è un breve passo.

צָרַתִּי יָפָה, הִבִּינִי ;
 בִּינִי נָא אִיךְ תַּעֲזֹבֵינִי
 בִּינִי נָא—הָהּ! מִי יוֹדֵעַ
 אִסְיֹזְכֶר לְבָר אֹתִי ?

כנור נעים

XXII.

יִפְתַּח אָנוּשׁ אָנוּשׁ בְּיוֹם הַלֵּדָת
 עֵינָיו בְּקוֹל הַמַּעַה וְזוֹל-מָוִם ?
 אִז בְּשִׁבִי יֵלֶךְ, וְהַמְיֻלָּדָת
 חִישׁ תִּתְחַבֹּשׁ אֹתוֹ כְּבִנְחֵשׁתִּים :
 יִגְדֵל, וְהַמְלַמֵּד בְּיַד שְׁקֵדָת
 נִצֵּב לְעַמָּתוֹ כְּאִישׁ בִּינִים ;
 אַחַר יִבְקֹשׁ הוֹן וּבֵת נַחְמָדָת,
 וַיְהִי עֲמַל נִפְשׁוֹ מְלֵא חֲכָנִים .
 כְּמָה וְכְמָה אֶחָרָיו יִדְלָקוּ,
 הוֹזֹת וּמְכַאֲבוֹת, וְרַע וַיִּגִיעַ,
 עַד-אִם שְׁחוֹחַ יִתְזַק בְּפִלְךְ !
 יִגֹּעַ מְהֵרָה קַל, שְׁאוּלָה יֵלֶךְ :
 עַל-כֵּן בְּאַנְחָתִי אָנִי אֲבִיעַ :
 יֵלְדָה וַיּוֹם מִיָּתָה מְעַט רַחֲקוֹ .

שמאל דוד לוֹצֵאמוֹ

XXIII.

Non cur, neque aurum &c.

Hor. Od. 18. L. 2.

לא היכלי ענג, מצפי שן וכתם,
לא ארמוני שש, בני עמודי ארו,
לא שכירות חמדה (מתת השבע)
וסגלות מלכים נחונותי אנכי;
אדרת שגער גוי בגאון והוד
בל תבסה, וגלומי תכלת;
לב שמת חלקי, ורוח אמונה
ואתי עני רזנים ידרשון,
סוד עמי להמתיק, עמי התעלם;
שמת בחלקה קטנה אחת
סלף שגאה גפשי וחלקות;
ויום חדש ושנה חיש וחלבון
בנעימים לי, ורוב שלום —
אתה, רחב נפש! בשערי מות
גדולות עוד תבקש אתה;
תחצוב באפסי ארץ שיש,
טידה בגות וארמון נצח
תדשיש תשלח קמת אלמוג

הָבִיִּא אֶרְוֹ וְיִשׁוּ מִרְחֻקִים •
 עֲנֵי תִגְזוֹל יָתוּם הַפֹּאֵת
 דָּם נָקִי תִשְׁפּוֹד כָּרֶם לַעֲשֶׂק
 אֲרָמוֹן תִּגְיַע בְּאֲרָמוֹן פֹּה •
 כָּרֶם יָשָׁם בְּכָרֶם עַד אִין קָצָה •
 אֲוִיל! הַמּוֹת לַפֶּתַח רוֹבֵץ,
 וְאַתָּה אִין בִּי לָךְ עִיר וּמְלֹאָה? •
 מְעוֹן צָר יִשְׁפֹּק לָךְ מְהֵרָה,
 מְעוֹן רַמְיָה בְּחִשְׁבַת קָבֵר •
 נִכְשָׁף אֲוִיל! בַּל תִּשְׁבַּע?
 כְּסִיל! בְּטָנָה יַחְסֵר תְּמִיד?
 פִּיהוּ עַד אֲרִגְיַעָה יִכְצָה
 הַקָּבֵר, וְאַתָּה לֹא הֵייתָ!—
 שְׁקֵר הַזֹּהֵב הַבֵּל הַפּוֹז,
 חָנָם! מְמוֹת לֹא יִמְלֹט •
 גַּם מִשָּׁל גַּם עֶבֶד יַחֲתוּ
 כִּי יִתֵּן קוֹלוֹ הַמּוֹת, יִגְזֹר,
 וְשֹׁאֵל עַד מְהֵרָה יִבְלַעְמוּ •

REGISTER OF WORDS.

EXPLAINED IN THIS WORK.

(1) Refers to the First Part, 3rd Edition, the figures refer to the Page.

The figures without any mark before them, refer to the Etymology and Syntax, 3rd Edition.

א

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I. 36 גְּרַר	21 גֵּן	190 גְּלָגַל	133 גְּזַרְל	116 גְּדִל
I. 33 גְּרִזָּן	„ גְּזֵן	145 גְּלָה	65, 16 גּוּר	78 גְּדָלָה
„ גְּזָבַר	67 גְּנָב	66 גְּלוּת	137 גְּזַע	72 גְּרִי
I. 35 גְּשָׁם	149 גְּנָבָה	190 גְּלָעַד	70 גְּזַל	121 גְּדַע
128 גְּשָׁט	I. 72 גְּזַע	154 גְּלָל	I. 27 גֵּיא	70 גְּרַר

ד

40 דְּרָךְ	154 דָּלַג	127 דִּין	14 דְּגַל	47 דָּב
161 דְּרִישׁ	41 דְּלָת	49 דוּר	I. 31 דוּד	13 דְּבַר
„ דְּרִישׁ	66 דָּם	172 דֵּי	65 דוּר	„ דְּבַר
I. 35 דְּרִישָׁא	82 דַּעַת	74 דָּל	132 דְּוּד	66 דְּבִישׁ
I. 41 דְּרָבֹן	I. 27 דַּעָה	I. 27 דְּבוּרָה	I. 37 דִּין	67 דָּג

ה

152 הַלְלוּיָהּ	171 הַלְאָרָה	170 הֵנָּה	172 הוּי	31 הֵא
35 הָר	I. 64 הַלְף	147 הִיָּה	167 הֵן	172 הָאָה
172 הַרְפָּה	161, 16 הַלְף	52 הוֹן	29 הוּיָא	167 הָבָה
I. 66 הָרַג	152 הַלֵּל	169 הַיּוֹם	„ הִיָּא	66 הָדָם
63 הַרְיוֹן	„ הוּלָל	170 הַיִּטְיִב	„ הַפָּיָה	37 הוּר
102 הַתָּל	231 הָדַק	172 הַלוֹם	„ הָנָה	168 הוּהָ

ז

36 זָרָה	66 זָמֹן	17 זָכַר	45 זָהָב	I. 32 זָאָב
64 זָר	124 זָעַק	„ זָכְרוֹן	168 זוּלְתִי	83 זָבַח
37 זָרַע	127 זָעָקָה	I. 69 זָמִיר	I. 30 זִיק	97 זָה זֹה
118 זָמֹן	63 זָר	151 זָכָם	72 זִית	„ זָאת

ח

80 תָּרַב	94 חֲמִישִׁי	133 חָלָל	11 חַי, חַיָּה	166 חֲבֵק
» חֲרָפָה	» חֲמִישִׁית	132 חָלַם	148 חִיָּה	78 חֲבֻרָה
187 חָרַב	169 חֹן	70 חָלַק	141 חַיִּים	1. 31 חָג
79 חֲרָדָה	» חָנָם	88 חָלַק	164 חָטָא	89 חָד
72 חָרִי	164 חָנָן	1. 31 חָם	72 חֵיל	57 חָדַשׁ
41 חָרַן	49 חֲנִית	123 חָכֹר	75 חָף	142 חָדַשׁ
10 חָרַס	57 חָסַד	51 חָכְמָה	69 חָכָם	64 חוּחַ
37 חָרַף	154 חָסִיד	1. 46 חָכְמָה	80 חֲכָמָה	1. 31 חוּט
80 חֲרָפָה	47 חֲסִידָה	10 חָכְמָה	5 חָכָם	» חוּל
63 חָרַשׁ	123 חָסֵר	48 חָכָם	11 חָלַב	37 חוּם
» חָרַשׁ	65 חֲסָרוֹן	» חָכְמוֹת	» חָלַב	172 חוּיֹן
5 חָשַׁב	118 חָפִיץ	166 חָקַם	» חֲלָבָנָה	77 חָזָה
1. 45 חֲשָׁף	95 חָצִי	89 חָמֵץ	» חֲלָבוֹן	1. 27 חָזָה
» חָשַׁף	26 חָצַר	48 חָמֹר	105 חָלָה	63 חָזִינוֹן
» חָשַׁף	I. 35 חֲצֻצָרָה	202 חָמָר	» חָלָה	107 חָזַק
» חָשַׁף	75 חָק	» חֲמָרִים	163 חָלוּם	» חָזַק
48 חָתַן	154 חָקַר	91 חָמֵשׁ	49 חָלוֹן	150 חָזְקָה
73 חָתָן	78 חָקָה	93 חֲמִישִׁים	72 חָלִי	88 חָזַק

ט

1. 27 טָנָא	1. 27 טָלָה	149 טוֹב	49 טַבַּעַת	68 טָהוֹר
150 טָעַם	70 טָמֵא	1. 31 טוֹר	132 טָבַל	107 טָהַר
149 טָרַם	107 טָמֵא	» טַל	85 טוֹב	» טָהַר

י

18 יָדַע	57 יָדִידוֹת	51 יָדוֹת	162 יָנַר	134 יָבֵשׁ
37 יוֹם	1. 27 יָהּ	1. 32 יָדִיד	30, 51 יָד	68 יָנוֹן

I. 27	יְרִיעָה	65	יָקַר	134	יָסַד	118	יָבַל	167	יוֹמָם
70	יָרַף	134	יָרָא	76	יָפָה	81	יִכְלֶת	132, 47	יוֹנָה
24	יִשָּׁב	I. 66	יִרְאָה	150	יִצָּא	135	יָלַד	39	יוֹסֵף
134	יִשָּׁן	134	יָרַד	137	יִצַּב	45	יִלְךָ	1. 27	יוֹפִי
70	יִשָּׁן	41	יִרְדֵּן	„	יִצַּג	161	יִלְחֶף	172	יַחַד
154	יִשָּׁע	33	יְרוּשָׁלַיִם	„	יִצַע	45	יִלְדֶה	162	יָטַב
84	יִשָּׂר	156	יָרָה	„	יִצַק	74	יָם	1. 46	יֵי
33	יִשְׂרָאֵל	10	יָרַח	„	יִצַר	137	יָנַח	49	יֵינּוּ
70	יָתַד	„	יָרַח	„	יִצַת	134	יָנַק	166	יָכַח

כ

81	כַּפְרֶת	44	כָּנַעַן	162	כּוֹל	44	כָּהֵן	64	כָּאֵב
126	כַּשְׂדִּים	127	כְּנֹוד	75	כֹּל	169	כּוּן	12	כָּבַד
119	כָּרַת	69	כָּנַף	89	כָּלָב	100, 169	כֵּן	„	כָּבַד
I. 33	כַּרְבַּב	49	כֶּסֶא	21	כָּלָה	62	כּוּם	„	כָּבוֹד
154	כָּרַם	150	כֶּסֶה	78	כָּלָה	64	כָּח	„	כָּבֻדוֹת
44	כַּרְמֹל	66	כְּסוֹת	54	כָּלִי	108	כַּחֲשׁ	„	כָּבֹד
66	כָּתַב	83	כְּסִיל	50	כָּלְיוֹת	172	כִּי	45	כָּבֵשׁ
107	כָּתַב	81	כְּסָמֹת	162	כָּלְפַל	61	כִּים	„	כָּבִישָׁה
57	כָּתַנַת	45	כְּסָף	150	כָּלְפֹה	37	כָּכָה	67	כָּבִישׁוֹן
70	כָּתַף	128	כְּעָם	170	כָּפוּה	67	כּוֹכַב	74	כֶּד
81	כַּתְרַת	1. 31	כָּף	173	כָּמוֹן	„	כָּפַר	37	כֹּה

ל

65	לוּחַ	11	לְבָנָה	69	לָבֹן	69	לָבַב	172	לֹא
48	לְוִי	„	לְבָנוֹן	11	לְבָנָה	173	לָבַד	132	לֹאָה
142	לוּן	154	לְבוּשׁ	„	לְבָנָה	65	לְבוּשׁ	172	לֹאֵט
72	לְחֵי	173	לוֹ לֹלֵא	„	לְבָנָה	1. 27	לְבִיא	52	לֵב

179	לִין	88	לַעֲנָה	107	לְמֹד	149	לְכֹד	38	לָחֶם
130	לָקַח	168	לְפָנַי	173	לְמַעַן	169	לָבֹן	72	לָיִל
3	לְיִשׁוּן	169	לְפָנַיִם		לְעַפְיֹת	15	לְמֹד	37	לַיְלָה
מ									
7	מַעֲלָה	81	מַלְחָמָה	173	מָחַר	167	מָהָר	173	מָאוֹר
85	מַעֲנָה	68	מַלְיָן		מַחְרַת		מָהָרָה	50	מָאָה
79	מַעֲרָה	7	מַלְךְ		מַחֲוִין	1. 67	מוֹדַע	84	מָאוֹר
76	מַעֲשֵׂה		מַלְךְ	1. 36	מַחְתָּה	173	מוֹל	173	מָאֵן
73	מַעֲשֵׂיֹר		מַלְכָּה	21	מָטָה	82	מוֹלְדֹת	51	מָאוּנָיִם
167	מַפְנֵי	65	מַלְכוּת		מָטָה	67	מוֹסֵד	173	מָאוּן
73	מַבְתֵּחַ	84	מַלְקִישׁ	173	מָטָה	66	מוֹסֵר	21	מַאֲבָל
25	מִצָּא	51	מַלְקָתַיִם	65	מַטְמוֹן	74	מוֹעֵד		מַאֲבָלָת
81	מִצְבֵּה	27	מַמְלָכָה	27	מַטָּע	79	מוֹעֲצָה	154	מָאֵם
126	מִצְוָה	82	מַמְיֻטָּה	51	מַיִם	74	מוֹפֵת	1. 37	מַבּוּל
141	מִצְוֹלָה	79	מְנָה	64	מַיִן	66	מוֹצָא	68	מַבִּין
101	מִצְרַיִם	7	מַנְעוּל	77	מַפָּה	74	מוֹקֵשׁ	84	מַבְיֵשָׁה
189	מִקְדֵּישׁ	52	מְנוּעַ	78	מַפָּה	66	מוֹרָא	173	מַבּוּת
68	מִקּוּם	78	מִסָּפָה	127	מָכַר	1. 27	מוֹרָה	1. 37	מַנְל
15	מִקּוּד	67	מִקְדָּף	185	מִקְתָּב	79	מוֹרְשֵׁה	63	מַגֵּן
73	מִקְלָל	73	מִקְבָּן	73	מִקְבִּישׁ	85	מוֹרְשֵׁיִל	27	מַנְלָה
21	מִקְנֵה		מִקְמוֹר	70	מִלָּא	138	מוֹת	39	מִדְבָּר
66	מִקְרָא	67	מִסְפַּע	84	מִלְאָף	70	מִנּוֹת	18	מִדָּה
88	מִר	1. 36	מִסְפָּר	53	מִלְאָכָה	73	מִזְבֵּחַ		מִדֹּד
1. 31	מִד	75	מִעוּן	65	מִלְבַּיִשׁ	65	מִזְמוֹר	170	מִדּוּעַ
142, 75	מִרְצָה	66	מִנְעַט	1. 37	מִלָּה	47	מִחְנֵה	27	מִדַּע
163	מִרְגֵּל	7	מִנְעִיל	13	מִלַּח	95	מִחְצִית	100	מִה
41	מִרְה	72	מִנְעוּן		מִלַּח	4	מִחְטָבָה	162	מִהֶמָּה
1. 36	מִרְדּוֹת	7	מִנְעֻלָּה	31	מִלַּח	83	מִחְתָּה	168	מִמָּן

83	מִתֵּן	27	מִשְׁפָּט	84	מִשְׁפָּלֶת	67	מִשְׁבֵּב	142	מִרְדְּכִי
84	מִתּוֹק	77	מִשְׁנָה	52	מִיטֵל	65	מִשְׁחִית	63	מִרְכָּכָה
171	מִתִּי	81	מִשְׁמֶרֶת	126	מִיטֵל	67	מִשְׁבֵּן	66	מִשָּׂא
17	מִתְנַדָּה	22	מִשְׁקָל	53	מִשְׁפָּחָה	81	מִשְׁפָּרֶת	19	מִשְׁבֵּר

נ

1. 33	נָרַד	1. 31	נֵם	46	נַחַת	132	נָנַע	1. 33	נָאֵד
5	נָרַדָּה	55	נִסְמָךְ	124	נַחֵם	1. 32	נִדַּר	89	נָאָה
156	נִשָּׂא	7	נֵעַל	21	נָטָה	79	נִדְבָה	106	נֶאֱנַח
1. 45	נִשָּׂא	26	נָעַר	27	נָטַע	68	נָדִיב	108	נֶאֱזַן
106	נִשְׁבַּע	41	נִעְרָה	45	נִיָּסוֹן	108	נִהַג	142	נָבוֹן
1. 45	נִשָּׂא	24	נָפַל	133	נָכַה	85	נִחֵם	41	נָבִיא
50	נִשְׂיִים	55	נִפְרָר	49	נָבְרִי	35	נָהַר	154	נָבַל
151	נִשְׁמָה	128	נִפְשָׁשׁ	123	נָכַר	173	נָכַח	79	נִבְלָה
1. 77	נִשְׁתָּף	1. 32	נִין	49	נָבְרִיָּה	84	נָחַלָּה	41	נָנַב
132	נִשְׁתַּק	37	נִצַּח	105	נִכְסָף	105	נָחַלָּה	..	נָנַבָּה
130	נָתַן	132	נָצַב	106	נִלְחַם	63	נָחַמָּה	84	נָנַד
52	נָתִיב	61	נָר	52	נִמְקָה	45	נָחַשְׁתָּ	24	נָנַשׁ

ס

154	סָפַר	1. 32	סָם	78	סָפַרָּה	73	סוֹחֵר	151	סָבַב
107	סָקַל	11	סָעָרָה	74	סָל	57	סוּם	152	סָבַה
..	סָקַל	74	סָף	31	סָלָם	44	סִינִי	173	סָבִיב
80	סָתַר	27	סָפַר	142	סָלַע	102	סוֹחֵרָר	1. 32	סוֹד

ע

43	עֲבָרִית	127	עָבַר	76	עֲבוּדָה	133	עָבַד	16	עָב
..	עֲמוּנוֹן	43	עָבַר	16	עֲבָטִיט	35	עָבַד	84	עָב

1. 54	עָרַב	69	עָנַף	80	עֲלָמָה	80	עֵזָר	43	עֲבָרִי
73	עָרַב	88, 66	עָנַק	169	עֲלָם	79	עֲטָרָה	1. 77	עֲגַל
62	עָרוֹם	13	עָפַר	171	עֵם	57	עֲטָרַת	60	עָד
80	עָרְמָה	"	עָפַר	"	עֵם	57	עִיר	173	עָד
65	עָרִיץ	45	עֲפָרַת	123	עָמוֹד	72	עִיר	"	עוֹד
149	עֲשָׂה	4	עֵץ	65	עֲמוּד	51, 46	עֵץ	1. 27	עָדִי
1. 57	עֲשֹׁב	79	עֲצָה	171	עֲמִית	117	עֵנָף	67	עוֹנֵב
"	עֲשָׂה	68	עֲצָבוֹן	173	עֲפָרִי	1. 33	עֲבָרָה	7	עוֹל
13	עֲשָׂן	52	עֲצֹל	155	עֲמֻטָּא	1. 32	עֲבָרִישׁ	"	עוֹלָל
"	עֲשָׂן	133	עֲצָקָה	203	עֲמֹק	7	עַל	11	עוֹף
133	עֲשֵׂר	85	עֲצָם	171	עֲפַת	73	עֲלָג	64	עוֹר
83	עֲשִׂיר	26	עֲצוּם	1. 27	עֲנָה	7	עֲלָה	70	עֲוָל
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